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THE MISSIONARY SURVEY

W. C. SMITH, Managing Editor.

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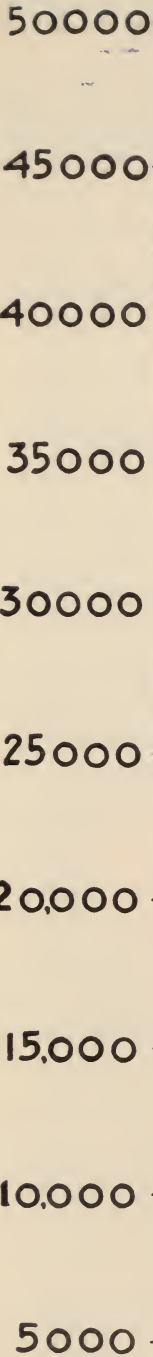
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THE ROLL OF HONOR "WATCH IT GROW."

Church.	One Subscriber to Every	
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Chipley, Fla.	2.9	"
Monaghan (near Greenville, S. C.)	2.9	"
Goodman, Miss.	3	"
Estill, S. C.	3.2	"
Dunedin, Fla.	3.5	"
Bethel (near Staunton, Va.) ...	3.6	"
Carrollton, Miss.	3.6	"
San Benito, Texas	3.8	"
Prescott, Ark.	3.8	"
Moorefield, W. Va.	3.8	"
Mizpah (Richmond, Va.)	3.9	"
Farmington, Mo.	3.9	"
Concord, N. C.	3.9	"
Harlingen, Tex.	3.9	"
Shuqulak, Miss.	4	"
Wesson, Miss.	4.1	"
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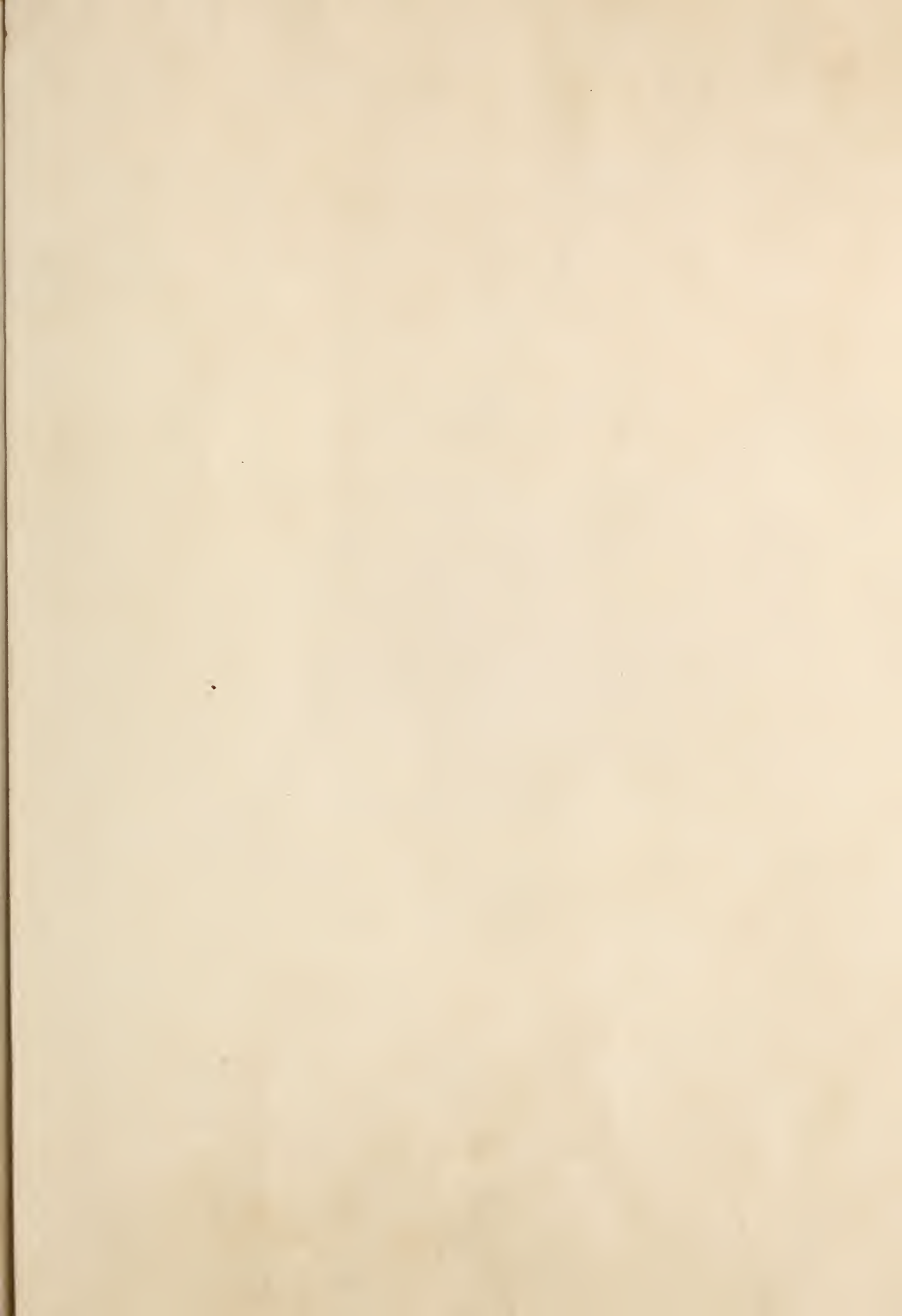
"SURVEY WEEK" MARCH 8-14.

Just see what the program is now!

The second week in March will be the big Rally Week for the MISSIONARY SURVEY'S subscription campaign. A special effort will be made during that week by "Jack's" friends to push him past the 30,000 mark. We can do it, if everybody will get at it. Let every reader of THE SURVEY resolve now that he or she will double the score by getting at least *one* new subscription. Many will find with the simple effort, the result will be larger.

During "Survey Week" the club rate of 50 cents will apply on single subscriptions, and in addition to the regular premiums, we are going to present, postpaid, with each new subscription a set of one dozen beautifully colored post-cards portraying scenes at our Foreign Mission stations.

Everybody lend a hand now, and let us make "Survey Week" a great success! "Jack" must move up!





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FEBRUARY

AMERICA - A FIELD - A FORCE

HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR.

MISS BARBARA E. LAMBDIN, LITERARY EDITOR.
HURT BUILDING, ATLANTA, GA.

PRESBYTERIAL AND SYNODICAL VS. ASSEMBLY'S HOME MISSIONS.

THESE are not identical; and this appeal is in behalf of the two former, known as Local Home Missions until the last Assembly changed the name. The man who says, "Home Missions is Home Missions," is a superficial thinker, or else lacking in an intelligent grasp of the operations and schemes of his Church. After the ceremony the groom said, "We are now *one*;" to which the bride answered, "Yes, but which one?"

Presbyterial, Synodical and Assembly's Home Missions are united in their aim and purpose to make "Our Country God's Country;" but neither loses its distinctive identity. Each has an important sphere all its own, and until the Church is sufficiently educated to unify its great Home Mission Work, each must co-operate with the other like the wings of a bird.

In the present economy of organization, the Assembly's Home Missions stands for certain work which cannot be accomplished except by the united effort of all the Presbyteries combined. No one Presbytery can well advance beyond its own jurisdiction into the frontier. No Presbytery is strong enough to evangelize the great destitute regions of the mountains, where the poverty of the people promises little or nothing in the way of self-support. No Presbytery, unaided, has the resources to send missionaries to

the Indians. No Presbytery can assimilate and mould the religious character of the incoming millions within its bounds, from across the seas. Each Presbytery has its hands full in undertaking to sustain the weak and to develop a homogeneous element into a constituent part of its own spiritual life. Scarcely a Presbytery in the Church is strong enough to care for its own distinctive work, and yet so important and fundamental is the work of Assembly's Home Missions that all are called on to take part in the Assembly's Work upon the same principle that they send their money and men to the needy beyond the sea.

Presbyterial and Synodical Home Missions make their appeals powerfully and with good reason, to self-interest, but often they lack the sentimental plea which is most potent in arousing interest. Many persons are afflicted with hypermetropia, known as far-sightedness, and cannot focus their vision upon the near. The same handicap cripples Presbyterial and Synodical Home Missions. Many weep over the African on the Congo, who are utterly indifferent to his less favored descendants on the Congoree. It is sometimes said that vices, crime and degradation exist among the latter, which would cause his dusky kindred in Africa to blush for shame. Nearness to "the good things of life but empha-

sizes, oftentimes, the impossibility of their attainment. In all probability Dives would have responded to the needs of Lazarus at a distance, had his case been properly presented, but that does not excuse him for indifference to the human need nearest to him, and which necessarily had the first claim upon his generosity. The needy in Christian communities are often as far off from attainment of spiritual benefits as it would have been difficult for Lazarus to get a seat at the table of Dives.

February has been purposely left by the General Assembly for pressing the claims of work not under the care of the Assembly itself; and for years the Editors of the Home Mission Department of the MISSIONARY SURVEY

have invited friends of Local Home Missions to use its columns to get this important branch of Church operations before its readers. The Executive Secretary of Home Missions joins Drs. Booker, Crawford, Shields, and the various Presbyterian Chairmen in urging the claims of the Home Mission work in Presbyteries and Synods. The men serving these interests are worthy, and their needs are as pressing as those in any department of the Master's service.

Let pastors and sessions therefore, emphasize the special Synodical and Presbyterian work at this time as earnestly as they do Assembly's Home and Foreign Missions in their proper season.

THE CHURCH IS ONE.

The Church of Christ that He hath hallowed
here

To be His house, is scattered far and near,
From north to south, from east to west
abroad;

And yet in earth and heaven, through Christ
her Lord,

The Church is one.

One member knoweth not another here,
And yet their fellowship is true and near;
One is their Saviour, and their Father one;
One Spirit rules them and among them none
Lives to himself.

They live to Him who bought them with His
blood,

Baptized them with His Spirit pure and
good,

And, in true faith and ever-burning love
Their hearts and hopes ascend to seek above
The eternal Good.

O Spirit of the Lord, all life is Thine;
Now fill Thy Church with life and power
divine,

That many children may be born to Thee,
And spread Thy knowledge like the bound-
less sea.

The Church is one.

—A. G. Spangenberg, 1747.

A VIGOROUS COUNTRY CHURCH.

REV. HENRY W. McLAUGHLIN.

THE New Providence Church is entirely in the country. Not more than five families live within half a mile of the church, and yet it now has a membership of about 490, being the second largest country church in the South. The congregational bounds embrace a territory sixteen miles in diameter, divided

into nine districts. We have nine elders, all farmers but one. Each has charge of a district, and is expected to visit in his field as much as the pastor, and to conduct family worship and keep an oversight of those under his charge.

In addition to the other meetings of the session, in the fall and spring,



The New Providence Church.

there is an all-day meeting at the home of an elder. At these "Semi-annual Meetings," the minutes are read for the half-year, time is taken to discuss all church matters, the roll is carefully gone over, and a committee appointed to wait upon any whose consistency is doubtful. The clerk reads the roll, both of the communicants and the baptized non-communicants, and each one is thoughtfully considered. The elders have a prayer list upon which are all the names of baptized non-communicants who are old enough to be admitted to the communion, and the elders speak to these as they deem it wise.

The deacons are also organized, with a chairman, a treasurer, and an assistant treasurer, who keeps account of the Benevolent funds. The deacons have an annual all-day meeting, and are a body of intelligent farmers who attend to the financial affairs of the church, without the supervision of the pastor. There are twenty-one sub-districts, and last year the elders, the deacons and twelve young men appointed by the officers, made a canvass of the congregation, putting a package of duplex envelopes in the hands of every member. Except for one or two deacons who did their part later, this was accomplished in one Sunday afternoon.

This is not a wealthy congregation, yet its annual budget is about \$16,000. The church supports a missionary in Japan, and gives liberally to all the other causes.

Sunday school is conducted every Sunday during the year, in the summer before the morning worship, in the winter just after it. We follow the International Lessons, and have in addition, a graded course of Bible verses, Bible facts, and Catechism questions for home study. Commencement days are held in January and June, when prizes and diplomas are given those who have recited the Catechism or completed the work assigned. The Home Mission Department, with an enrollment of over 100, has its superintendent and a visitor for each district.

There are, within six miles of the church, five Mission Sunday schools, conducted by our members. The session, at its fall semi-annual meeting, appoints a committee of from three to five for the conduct of each school. The good accomplished among the people of these hitherto neglected communities is great, but possibly the results are just as great in the development of the Christian character of the workers.

There is also a flourishing Christian Endeavor Society, which has social as well as religious meetings.

There are two women's societies in the church; a Missionary Society and a Ladies' Aid. The territory is also divided by them, so that every part of the parish is reached. Monthly meetings are held in the homes, or sometimes in a school house, the desire being to reach every part of the field in these monthly meetings.

The Flower Show is an annual Festival, when the ladies of the community exhibit their chrysanthemums, which they grow to perfection. A dinner is served on the two days of the show, and visitors come from far and near. The proceeds from the dinner, which amount usually to more than \$500, are used for local purposes.

Thanksgiving is also a gathering day at the church, when the community brings its gifts for the orphans. This year, the young people, after a picnic dinner, spent the afternoon in football and basketball.

The cemetery is under the charge of an exceedingly competent committee, and is conducted on a business basis for the good of the community. It has

been pronounced by all visitors the most beautifully-kept country cemetery that they had seen. A water system enables the caretaker to sprinkle the sward, and the flowers grow in profusion all summer.

In the one hundred and sixty-eight years of this old church's history, there have been but eight pastorates, including the present pastor, who has been here only five years. These men have all been preachers of the old Gospel. They have not looked upon their field as a stepping stone to a city pastorate, but have believed that the country affords the largest opportunity for usefulness in the Master's Kingdom.

Raphine, Va.

SYNODICAL HOME MISSIONS IN GEORGIA.

REV. M. MCG. SHIELDS,

Synodical Superintendent and Evangelist.

SOME twenty years ago a Synodical Home Mission Movement was started in this State, and after a few years of varying success was discontinued. Since that time each Presbytery has pushed its Mission work according to the needs of the field and the ability of the Presbytery. Recently there has been a strong desire on the part of the brethren in this State to resurrect the Synodical work. After several years of planning, praying and effort, this movement was started April 1, 1914. A Superintendent of Home Missions and Evangelism was put into the field, who immediately visited the Presbyteries in the spring meetings, presented the need and importance of this cause, and outlined the plans of the Synodical Committee. Every Presbytery cordially endorsed the movement and pledged hearty co-operation and liberal support.

The need for this co-operative movement was distressingly apparent. Over one-half million white people in the State of Georgia over ten years of age

were outside the evangelical churches. The Synod lacked one of having as many churches as the year before. The net gain in membership for the past year was 312, and the average net gain per year for the last five years was 250. Nearly one-half the churches in the Synod reported no additions on profession of faith, and five per cent. of the churches made no report at all. Surely something needed to be done, and the Synod of Georgia needed to do it.

The signal blessings which had rested on Synodical Mission work in other States encouraged the Georgia brethren to hope and pray for the same divine approval in this Synod. Six months' labor has more than justified their expectations. The Superintendent visited all the Presbyteries in order to co-ordinate the Synod's plans with those of the Presbyteries, that entire harmony might prevail in all departments of the work; visited twenty-one different churches, most of them greatly in need of assistance; held thirteen series of evangelistic services, in all of which the blessing of God was distinct-



He Hath Made Everything Beautiful in His Time.

ly visible; and, with the splendid help of noble laymen, came to Synod with all financial obligations fully met. The Presbyteries of Macon, Athens and Savannah deserve especial mention for the liberal manner in which they supported the work.

Owing to the financial depression, conservative plans have been laid for the coming year. Substantial assistance will be given to Nacoochee and Dahlonega churches, and the Superintendent will spend about two months in each Presbytery, except Atlanta, holding evangelistic services. A simultaneous evangelistic campaign is

planned at the same time. Most of the ministers have agreed to hold meetings in different churches of the Presbytery during these months. As far as possible the entire Presbytery will be reached by these meetings, weak and struggling churches will be strengthened, the stronger organizations will feel the forward impulse, and new points will be opened for mission work.

We see the clearest evidence of quickened interest throughout the State, the co-operation is unanimous, the spirit is fine, and we believe the future has something good for Georgia Presbyterianism.
Atlanta, Ga.

HOW THE WORK GROWS IN ARKANSAS.

REV. JOHN C. WILLIAMS,

Chairman of Home Missions, Ouachita Presbytery.

A RKANSAS is a great State—great in area (52,000 square miles), and great in rivers. Being well watered and fertile, it would have attracted the attention of Lot, had he been one of our land seekers. The greatest peach and apple orchards of the United States are located in our bounds, and as good cotton and corn land as can be found anywhere. It is a land of opportunity, and is rapidly coming to the front in commerce and industry. The greatest saw mills in the country are said to be in the bounds of Ouachita Presbytery, and in these, thousands of men get steady employment.

It is a great Home Mission country, and like all the other Southern States, has several hundred thousand adults not in any church, and about 300,000 children not in Sunday school. The territory is by no means pre-empted by the Methodists and Baptists, in fact a Presbyterian church equal to the combined strength of both these great denominations could be built up, and not take one member from them. But the people are slow going into any church, and they will remain for many years to come, a great Home Mission problem.

The Synod of Arkansas for several years has been making special efforts

to reach this great field, and with some degree of success. The percentage of increase for the past ten years is much larger than for the church-at-large, and many new fields have been occupied, a number of churches organized and houses of worship erected. The plan is to help the weak churches till they are self-supporting. A few years ago we helped build and support the church at De Queen, which is now self-supporting with good church property. The same with the churches of Stamps and Prescott, where the Synod recently convened, Arden, Ashdown and others. One of the best contributing churches to Home and Foreign Missions, received aid from the Home Mission Committee less than six years ago.

We have a mountain territory, as much deserving of aid as the mountainous sections of Kentucky and Tennessee, and as hopeful a field. A member of the Home Mission Committee a few years ago made a tour through a part of our mountain country. As there was no church or schoolhouse in the neighborhood, he preached in the home of an ex-moonshiner, and among the hearers were three active moonshiners. Within two miles of that place we now have one of the best church buildings in the country with a pastor and an assistant, doing special evangelistic work. In former times a pistol shot notified the people of the neighborhood where they could get fresh moonshine whiskey; now they are called by the church bells to Sunday school and preaching.

Three men are maintained in the mountain work by the Presbytery of Ouachita; Rev. J. T. Barr, Rev. T. A. Spooner, and a layman, Mr. C. G. Ferguson. We need good, consecrated, gifted laymen to help in this evangelization, as we have not a sufficiency of ministers. Mr. Barr received about thirty persons this past season, and the work is extending rapidly.

Glenwood furnishes an example of great faith and good financial manage-

ment. The seven members hesitated to build, but the young student supply, Mr. Spooner, now the pastor, encouraged them; and they have a creditable building costing about \$1,200, with a pastor for half his time, and a good, live Sunday school.

The Presbyterians of Arkansas and Washburn Presbyteries have united in the employment of a Sunday school missionary, who will devote most of his time to the great mountain destitutions of that section.

Last summer, Arkansas Presbytery sent out its evangelist, Rev. O. G. Jones with a Gospel singer. They had a tent and gave their time almost exclusively to the "highways and hedges," and the campaign resulted in the organization of several churches, with 200 professions of faith in Christ and 100 additions to the Presbyterian church. A special evangelistic campaign waged by the pastors of Ouachita Presbytery among the Home Mission churches, at the same time, resulted in over 100 additions.

Dr. J. H. Morrison, evangelist for Ouachita and Pine Bluff Presbyteries, held two meetings in vacant fields recently. He organized two Sunday schools, which now have 100 members each proving what can be done when the effort is made.

It has been demonstrated that when the Church sends out evangelists and pastors of good judgment and evangelistic gifts, the people can be reached, and the cause of Presbyterianism greatly advanced.

One of the great needs of the Arkansas Synod, and probably of the entire Presbyterian Church, is to have more gifted and consecrated evangelists who can go among the people, eat what they eat, ride as they ride, and make themselves one of them, and preach the gospel of power and peace. Wonderful strides will then be made in reaching the great masses of people outside the churches.

Doors are opening to us Presbyte-

rians and we should enter in and possess the land. A Methodist presiding elder, knowing the ability and adaptedness of the various churches to reach the millions of the non-churchgoers in the South, said, "If the Presbyterians would get down from their stilts, and

moderate their creed, they would take the world."

The four Presbyteries have made plans for extra Home Mission and evangelistic work the coming year, and hope for great things for God and Presbyterianism. *Prescott, Ark.*

UNOCCUPIED FIELDS IN LOUISIANA.

REV. T. M. HUNTER,

Chairman of Presbyterian Home Missions.

MUCH of what is called Home Missions, is not so much the preaching of the Gospel to those who have it not, as the building up of a church of our denomination regardless of the need of the field. If a field can support only one church, and the coming of another will destroy the work of the first, it is not Home Missions to enter that field, but a sin. Our ambition should be, not to destroy the useful work of another denomination, but to get there first.

Our Protestant work in Louisiana has suffered greatly from denominational zeal which disregards the real religious needs of the State. In most of the cities and towns of Central and Southern Louisiana, the Roman Catholic Church dominates the situation, and moulds the thought and practice of the people, because it centralizes its strength; while Protestantism divides its meagre force into several small churches, none of which can support a minister, and are so weak that they

fail to make an impression upon the community.

In many small towns there are four or five Protestant churches, where there is not support enough for one,



Rev. W. A. Zeigler.

each church having its minister for only a fourth of his time. One minister, living in the town, thus becoming identified with its interests, and acquainted with its people and their needs and having sufficient support to enable him and his family to eat and to dress decently, could do a far more efficient work.

There is no need in Louisiana for one church to destroy another. There is room for all. There are towns and whole parishes without the Gospel.



Naples Sunday School. No other work within 20 miles. Money needed to build a shack.



The Grostete Church, near Bunkie, La. From this Home Mission Church came our first Foreign Missionary, Rev. E. B. Inslee, who was converted while working upon the roof, and was afterward sent to China.



The grave of our first Foreign Missionary. The grave was neglected until Mr. Zeigler had it repaired, and is still without any inscription. Mr. Inslee's aged widow is yet living.

Why should we seek to enter small communities which are already supplied, when the need in other places is so much greater? Is that an honest way to spend Home Mission Money?

It is the policy, not always adhered to, of the Louisiana Presbytery to open work in those fields only which have no churches and no missionaries. If there is another Protestant church within five miles of a proposed location, we think long and prayerfully before beginning work there.

Consequently the fields that are being occupied are designed to meet a real Gospel need, and not a Presbyterian ambition. We have suffered much from other bodies dividing our work, and in some cases destroying it. We wish to do unto others as we would that they should do unto us.

With this policy in view, our churches and pastors are establishing Missions and Sunday schools far removed from any other Gospel work. Such Missions are growing up around Baton Rouge, Alexandria, Crowley, Plains, Jackson, in fact around all our churches, and Rev. W. A. Zeigler does little else than look after such fields on the Texas & Pacific Railroad.

But we are not doing all that we can. These fields are undeveloped, and will need to be supported almost entirely by Home Mission funds for some years. The Assembly's Committee does all that it can, but with larger means it could assist us in opening a hundred new fields where the need is as great from a Protestant standpoint, as it is in many of our foreign fields.

Baton Rouge, La.

SOUTHERN BAPTISTS AND THE COUNTRY CHURCH.

The Southern Baptist Church has achieved its greatest triumphs in the country, and today about four-fifths of its congregations are located in the country or in rural villages. Like all other denominations, however, this great Church is feeling the effects of the ever-growing cityward trend, and in the effort to prevent irreparable injury to its work and usefulness as a Church, many of its most influential ministers and leaders are

thoughtful students of the present-day problems of the rural church.

The Baptist Home Mission Board about two years ago established a Country Church Department, and *The Home Field*, the official publication of the Board, frequently has most valuable editorials and discussions on this vital problem. This brief abstract of an article, therefore, from *The Home Field*, will be of real interest and help to

our readers who are concerned in the future of the country church:

ONCE A MONTH PREACHING.

"It is easy to berate the country pastor, and say that he is responsible for the sad condition of our country churches. It would be rather interesting to see how a city pastor would succeed in developing churches under the same conditions. Our country brother may not have done his full duty (what pastor has?) but he hasn't had half a chance.

"Conditions in the country have improved marvelously during the last decade. Farm products have been commanding better prices than ever before and farm lands have quadrupled in value. Intensive methods of farming have been introduced and in many sections the productiveness of the soil has been increased from a hundred to two hundred per cent. The trend is back to the country.

"Rural life is becoming very attractive. Country people now have telephone lines, daily mails, good schools, good roads and automobiles. Everything in the country has an air of progress and prosperity—everything except the country church. That goes on at the same poor dying rate, with once-a-month preaching, and it pays its pastor for the service he renders less than one member of that church pays for one field hand.

"Men and brethren, what right have you to demand great things of the pastor of a country church, when the whole church, with a membership of from one hundred to five hundred, does not put as much value on his pastor's services as one member does on a field hand, and he an ignorant Negro?

"There might have been some excuse for such treatment of a pastor twenty-five years ago, for a farm hand did not receive more than half as much then as he does now. The wage of the Negro has doubled, while the salary of the country pastor remains practically the same.

"There are thousands of country churches in the South that could easily employ a pastor for two Sundays in the month; and two of these, by forming a field, would find no trouble in providing a comfortable support for the pastor; and there are hundreds of country churches that could easily support a pastor for his whole time.

"The best proof that a thing can be done is to produce concrete examples, and many could be given. In my own state there are several country fields comprising two churches, with a pastor living between them, who gives his whole time to the ministry. These pastors are put down as 'progressives,' and these churches stand with the town churches in the work of the Kingdom.

"I know another small country church with only 132 members, 55 males and 77 females, which has preaching every Sunday. They give their pastor a comfortable support, furnish him a house in which to live, have presented him with a horse and buggy, and pay his way to the Conventions.

"Since they began having preaching every Sunday they have more than doubled their contributions, and are now giving more to benevolent objects than they expend on themselves.

"The pastors of these churches are wide-awake, progressive men, who are developing their churches; but there are hundreds of country pastors in the South who would be as efficient as these, if they had equal opportunities.

"In years gone by the country churches were the source of our strength. It was upon them that the new town church drew; it was from them that our preachers came. The country church must still hold an important place in our denominational life, if we measure up to our possibilities.

"Country churches must still be the plant bed for preachers. Country preachers preach the gospel, and nothing but the gospel, because their people would be satisfied with nothing else. Country churches, as a rule, stand more uncompromisingly for our distinctive doctrines than town churches do. Most country churches are more rigid in the exercise of discipline than town churches, thus keeping our ideals of the Christian life toned up. Into the fellowship of our country churches many more are being baptized than in our own town churches. But when it comes to contributions for the advancement of the Kingdom, the country church is lamentably far behind.

"If the country church is to measure up to its responsibilities, and fill the important place in our denominational life for which it is peculiarly fitted, it must be brought up to a point of much greater efficiency, and this can never be done with once-a-month preaching.

"If we are not satisfied with the methods of farming, and the way our educational institutions were conducted in the antebellum days, why should we be content to go on with our religious work as our fathers did 'before the war'? We are doing great injustice to ourselves and to our children by neglecting our church work, while we prosecute with vigor and earnestness our secular business.

"We need not be surprised if our children are indifferent to religion, and if we fail to impress a gainsaying world with its importance, so long as a whole community will pay no more to the support of a pastor, than one corn field Negro receives for his work!"

GO, REAPER.



The Reaper.

*Go, reaper,
Speed and reap,
Go take the harvest
Of the plough:
The wheat is standing
Broad and deep,
The barley glumes
Are golden now.*

*Labour is hard,
But it endures
Like love.
The land is yours:
Go reap the life
It gives you now,
O sunbrowned master
Of the plough!*

—*Seosamh MacCathmhaoil.*

LAYING FOUNDATIONS AT KEY WEST.

REV. JOHN MACWILLIAMS.

MR. MAC WILLIAMS is a recent and valuable recruit to the Home Mission ranks. He volunteered for this work in response to an appeal from the Executive Committee of Home Missions, after a visit of Dr. McMillan to Key West. An account of this visit will be found in the March, 1914, number.

Mr. and Mrs. MacWilliams came immediately after their marriage to the field, and have thrown themselves

into the work with consecration and enthusiasm.

Our readers will enjoy the refreshment of seeing, through Mr. MacWilliams' appreciative eyes, by means of extracts from personal letters, the beginning of what is confidently expected to be a most promising work, though at present they have not even a church building:

Our work is beginning to give evidence of some progress—feeble and slow. But I re-

member what a problem it is, and the least little improvement looms mighty large. We have the Sabbath School and one preaching service. I have about gotten them to the point of organizing a mid-week class for the study of the English Bible courses.

My wife and I and Mr. Crain are regular workers with the Cubans on Sunday afternoons, at the Methodist Mission. I have a young Cuban who wishes to study for the ministry, pretty good Presbyterian, too, who comes to my study every Tuesday evening and studies. At present I hope only to get him so he can understand English. He is beginning to show some understanding. At first all he knew was, "Good morning" and "How do you do?" He is of the higher class, I should judge pretty fair Castilian blood. Is really in earnest, and I believe he is going to work right on through with me. He came from Cuba, and as there was no Presbyterian Church here, went right to work with the Methodists. Teaches a class or superintends the School every Sabbath. There seems to be an opportunity for me to enlarge this to a class of three or four. It may be an opening wedge for us.

The lady who teaches the Cuban day school is supported by the Methodist Mission Board. She is A-No. 1, and is very friendly. She has her heart in her work, and is doing a great amount of good. She works with them in their Sunday School and church. She knows no denominational line, and is eager in wanting us to help fill the need here. I am thoroughly satisfied that the great opportunity is among the Cubans.

We have organic union in our Cuban work. If the same workers continue here. I do not think there will be a time when denominational lines will be recognized. The Methodists have the only organized work for the Cubans.

You would enjoy some of the peculiar incidents of the school-room. The teacher was telling of Moses' leading the Israelites through the Red Sea, and of the drowning of Pharaoh's army. Just as she got them safely across, and reached the climax of the story, the interest and enthusiasm of the children broke over, and they cried out together, "Hurrah for God! Hurrah for Moses!" They were told the story of Samuel, and one little girl went home full of the story. The next morning she reported that she had gathered all the little children in her alley together, and retold the story to them.

This is a common occurrence—to leave an impression with one, and through that one it will likely reach twenty. The grandmother of that little girl could faintly recall that she had heard the story of Samuel. The teacher sent a Bible for the old grandmother to read to the children, and she sat



Where everything grows fast but the Churches.

up half the night, and the children went to sleep listening as she read to them. Their ignorance and slavery to superstition, and careless indifference, is pitiful. They think Christ was either an American or a Cuban.

Listen to this incident. One little girl said that she was so sorry Samuel did not die while he was a little boy, because then when he got to heaven he would wear that little coat that his mother made for him, and when she died and went to heaven she could tell him by that little coat. "But," she added, "he was such a good man, he and George Washington will be together, and I can find him 'cause I will know George Washington."

Again, they were being told the story of Ruth and Naomi. They listened with an intense interest, but when they came to the marriage of Ruth to Boaz, one little girl exclaimed: "Huh! She promised Naomi she'd never leave her." Just lots of that stripe! Sometimes sad, again ridiculous, often intense humor and real wit!

Among the other classes there are many church members, but very few Christians. As far as the daily life and church life of the majority is concerned, they might just as well be sailing under the banner of the "Elks," or some social fraternity. If I could handle the language well enough, I believe I would tackle the Cuban problem exclusively.

A Holy-roller preacher has been keeping the neighborhood awake at night for quite a spell. He stands on the corner and preaches very earnestly to a post, as though he had an enormous audience. Everything seems to have quieted down now except the crickets and myself, so I suppose I had better set them the good example.

WHAT ONE PRESBYTERY IS DOING.

REV. A. A. LITTLE,

Chairman of Presbyterian Home Missions.

ATLANTA Presbytery consists of twenty-two counties lying in a compact body and easily accessible. There are Presbyterian churches in all but four of these counties, and several churches in some of them. A few of these counties have very good country churches.

Atlanta itself has the largest Presbyterian membership of any city in the South, nearly all of them of the Presbyterian Church in the United States.

The work took on new life a few years ago under the leadership of Rev. Lynn Walker, Chairman, when a number of men in the city of Atlanta underwrote the salary of an Evangelist for a year or two. The Rev. F. D. Hunt was secured, and a happier choice could not have been made. As is always the case, the contributions came up as soon as the Church realized that the Presbytery was doing a real work, and the salary of the Evangelist has been taken care of ever since out of the current receipts for Presbyterian Home Missions.

For a number of years most of the Presbyterian Home Mission effort was expanded on the country. The idea that the village and country church is the feeder of the city church is correct; the work bore splendid fruitage. There is hardly a town or village in which a church has not been planted, and while all these are not flourishing, they have continually given of their best blood to strengthen the city churches.

Almost every county was entered, and the fragments of Presbyterianism gathered up here and there. Many of the people were either originally Presbyterians or descendants of such, having drifted in from the Scotch-Irish and Huguenot settlements of North and South Carolina. Though in many instances they finally went into Baptist and Methodist Churches, it is

not hard for some of them or their children to come back.

Several counties have been surveyed, from a Presbyterian point of view, but because they seemed to be abundantly supplied with the preaching of the Word by other denominations, we have not gone in.

Under the watchful eye of our Evangelist, no opportunity presents itself without being at once seized.

A few years ago it became evident that Atlanta presented a most encouraging field for Home Mission work. The city was growing rapidly and spreading out in every direction. Little nuclei of Presbyterians could be found in almost every neighborhood, many of whom were far away from Presbyterian church privileges.

So churches were organized, large appropriations were made to pastors' salaries, men of unusual gifts were thus secured and, as a consequence, several of our Home Mission churches have grown rapidly. The Ormewood Park Church came to us from the United Presbyterian Church, with its excellent pastor, Rev. Wm. Duncan. The committee appropriated \$600 to this field. With rare self-sacrifice they have built a beautiful stone church, costing \$12,000, have more than doubled their membership and Sunday school, reporting 75 members and 225 in the Sunday school.

The Gordon Street Church was a consolidation of the old Wallace Church, which was forced to move by reason of business houses impinging on it, and the new Gordon Street Church in a new part of town. The plant of the Wallace Church was sold, and a splendidly located lot bought at the corner of three growing sub-divisions. A \$7,500 building was put up and the Rev. Arnold Hall called to take charge. The congregation has grown rapidly,

and gives promise of soon reaching self-support; thus relieving the committee of the \$300 appropriated to that field.

The Druid Hills Church, while occupying a strategic point in the eastern part of the city, had been dragging along for some time. The first real impetus was given to the work by the late Dr. Thos. E. Converse. After his lamented death the congregation asked the Committee to make a larger appropriation, that it might call the Rev. D. M. McIver. The Committee granted it and, under the vigorous leadership of this devoted pastor, the church has

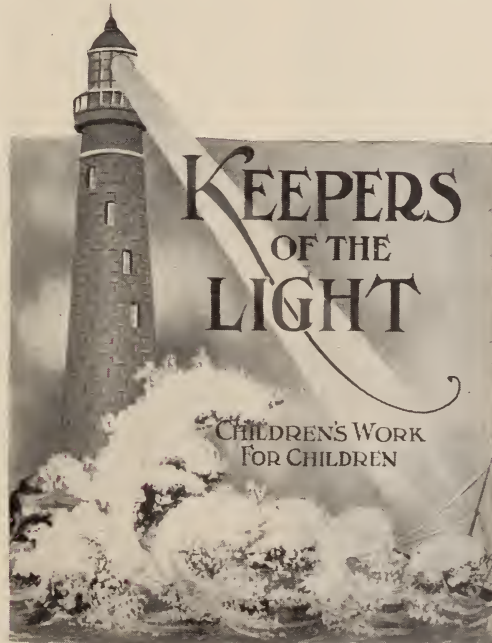
gone rapidly forward. Seventy members have been received since spring, and the building has been enlarged to accommodate the growing Sunday school and congregation.

The policy of the Committee has been justified. Good salaries, commanding able men, using their talents in fertile and strategic fields, are adding strong churches to the Presbytery of Atlanta.

The work commands the confidence and liberality of the people. Six thousand dollars a year is raised for the work, and the future is as bright as the faith of God's people.

MARCH 28, 1915

CHILDREN'S DAY FOR HOME MISSIONS



Programs and mite-boxes bearing this beautiful illustration will be sent free to all Sabbath Schools by The Executive Committee of Home Missions, Atlanta, Ga.

Make your plans now to observe this occasion.

SOLVING THE VACANT CHURCH PROBLEM IN WEST HANOVER PRESBYTERY.

HUGH H. HUDSON,

Chairman of Presbyterian Home Missions.

THE problem of the vacant church looms large. The fact that approximately one-third of the churches of our Assembly are pastorless is astounding!

This problem came close home to us in West Hanover Presbytery last year. We had forty-six churches, nearly half of which had no pastor nor permanent supply.

We began to deal with the situation in a different way, and Presbytery passed the following recommendation of its Committee of Home Missions: "That every minister of the Presbytery be appointed to preach at least once in one of our vacant churches, before the next stated meeting of Presbytery, and that such elders and laymen as may be fitted for this work, be appointed to assist to such an extent, that every church will have preaching services at least once a month."

The number of ministers available for this work was comparatively small, so we had to depend largely upon our elders—the main intent of our plan.

The Committee of Home Missions met and made the appointments, covering a period of six months and embracing every church in the Presbytery not already supplied. Seventy-four appointments in all were made. The chairman of the Committee then wrote personal letters giving explicit

instructions to every church, minister, elder and layman concerned.

Some interesting and encouraging things happened. One of the most encouraging was the willingness of the elders and laymen to do this work. Almost none pleaded inability. On the other hand, by word, by letter and by deed, they expressed their approbation of and co-operation in, the plan. One elder said: "We are not only willing to do this work, we want to do it."

Another thing that encouraged us was the delight of the churches with their supplies. One church, that soon after secured a pastor for monthly services, wrote that they were so pleased and benefited that they would like to have the previously appointed elders come, in addition to the services of the pastor.

What has been done in West Hanover Presbytery can be done in every Presbytery, and the pitiful problem of the vacant church will be readily solved. We have in our Assembly, according to the last report, 11,661 elders and 11,266 deacons, or a total of 22,927 ordained officers; in other words, we have a little more than twenty-two times as many church officers as we have vacant churches. With such a mighty force at hand, we can solve the problem if we will. Then let the answer echo: We can solve the problem and we will! *Gordonsville, Va.*

SELF-SUPPORT, PLUS.

THESE thought-provoking items are from the report of the Home Mission Committee of Louisville Presbytery, Dr. W. H. Miley, Superintendent.

It will be remembered that Dr. Miley has recently resigned this work, having

accepted the position of Superintendent of Evangelism, under the Executive Committee of Home Missions. His address hereafter will be Atlanta, Ga.

We have ten active men at work in our mission fields, with every field supplied except Owenton and Westport, and good reports coming from many quarters.

The chairman has visited thirty-five churches and missions, preached over 200 times, and witnessed about 160 professions. We have built a new mission church a year for seven years. While several of our self-supporting churches have arranged for new and commodious quarters, about 40 per cent. of our additions come from our mission fields.

Thirty-four churches, twenty societies, fourteen Sunday schools, and a few individuals have contributed during the year over \$10,000, with \$5,000 additional pledges for the building fund.

We have heard nothing from some churches for a long time—it may be that they have gone into "cold storage."

Don't forget that prior to November, 1911, Synod's Committee spent \$15,000.00 per year in this Presbytery. This Presbytery is now the only one of the six that is asking no help from Synod's Committee. We are now doing our own work and giving 25 per cent. of our receipts to Synod.

Don't forget that the work goes on all through the year, and salaries and other expenses have to be met every month—and not simply on March 31.

THE COUNTRY CHURCH IN PERIL.

PROF. E. C. BRANSON, IN "HOME AND FARMSTEAD."

An efficient, satisfying country civilization depends most of all upon the country church. If the country church dwindles in membership, power, and influence nothing will save country civilization from final destruction.

The various denominations of our country are hardly yet aware that country civilization is in peril! The country people themselves are hardly yet aware of the fact.

Our fear is that we may wake up too late, and set ourselves to the solving of country life problems where opportunities for successful effort have long since passed us by. This is already the case in the farm regions of the north and east.

The biggest problem that any church has in the South is not the city problem, but the country problem. Four-fifths of our people live in the country, and must be served and saved, if saved at all, by the country church.

The strongest preachers need to be in the country. The best salaries need to be paid by the country churches. Attractive, comfortable country church homes ought everywhere to be abundant. They are indeed indispensable if the country church is to hold its own. The re-adjusted, re-directed country church is far more necessary than the re-adjusted, re-directed country school.

WHAT IS THE MATTER?

Harry Deiman, Fellow in Rural Sociology in the University of Chicago, says: "The countryside, as surely as the great cities, has undergone radical transformations. While the growth of large cities, the shifting of population, and the changes in the industrial and educational requirements of our life were setting in, our country people for the most part have held to their conservatism.

"Advancing educational ideals, quickening religious interests, and the adoption of

scientific methods of business, left the country comparatively untouched. Failing to keep pace with the advance of the nation as a whole, and in some respects deteriorating, we do not wonder that it now presents a problem.

"The strongest farmers have too little concern for those who are unsuccessful. The spirit of sacrificial service must be born into the life of the strong. The strong must share with the weak the vision of a regenerated country life, and the realization of that ideal should be the religious passion of every country church."

If the country church cannot rise into a vision and a service like this it will be a waning and not a waxing influence as the years go by.

If we cannot learn to be members of one body in things social, how can we hope to be members of one body in things spiritual?

SAMPLES OF APPALLING RURAL STATISTICS.

"The Continent" gives the following illustrations of neglected Rural Districts in the oldest sections of our Christ'an country:

Whichever way one turns it is painfully



Sports for little fellows. One way to keep the boys in the country.

easy to pick up statistics that demonstrate the disorganization and inefficiency of churches in the rural districts of the Nation. In Shenandoah county, Virginia, for an example that is not extreme, there are forty-four organized churches and thirteen preaching stations. Of these fifty-seven places of Christian worship, thirty-eight have preaching but once a month, fifteen but twice a month, and only four every Sabbath. Twenty-four of these preaching places are in the country, and of the pastors ministering to them only two live in the vicinity of their churches. The villages of the county have eleven churches, and only two of these have resident pastors. Of twenty-two churches in the larger towns, fifteen are served by ministers living in the same communities. The Sunday school census of the county shows over 1,700 boys, but only 627 are in Sunday school. Half these schools are closed half the year.

An instance which one hopes is less typical is cited from Vermont. There in a territory seven by thirteen miles in area there is only one place where Christian worship is conducted, and that is in a school house, for there is no church building in the whole district. In this territory within the past fourteen months there were two murders, three suicides, and thirteen illegitimate births. It is declared that almost every house in this whole section covers someone who is regarded as "a little off" mentally, either a member of the family or a farm-hand.

Said at the Southern Sociological Congress:

"There is no problem in America greater than bringing the children of the rural districts into the Sunday school.

"The Sunday school is the essential means of training the children for His service as church members."

CAN YOU TELL?

1. Define Presbyterian, Synodical and General Assembly's Home Missions.

2. Where do chrysanthemums play an important part in the work of a church and community?

3. What facts prove the need of Home Mission work in Georgia?

4. What State would have been Lot's choice, and why?

5. What is the Home Mission Policy in Louisiana Presbytery?

6. In what particular is the country church where it was "before the war?"

7. How does a little girl expect to identify Samuel when she reaches heaven?

8. What led a certain Superintendent of Home Missions to infer that some of the churches in his Presbytery had gone into "cold storage?"

9. In what Presbytery is success justifying its policy of placing able men at good salaries in strategic fields?

10. How is West Hanover Presbytery solving the vacant church problem?

11. What are the needs of the country church?

12. When did a Flagiolette fail to do its duty?

13. When was a morning bath a wholesome though sobering experience?

"The Home Missionary call is commonplace. It lacks distance to give it even picturesque perspective. It means the man just around the corner, or over in another town or state, or may be next door.

"Home Missionary conditions are grim facts. They call for hard-handed folks in work clothes.

"This should not cool our ardor. It helps start us right, and saves us final disillusionment."

"It has always seemed to me that the closeness of the neighbor proves an added responsibility. There is more responsibility resting upon us for those in our homes; there is more responsibility for our neighbor than for the millions that lie beyond—our neighbors are right here at home."

LOCAL HOME MISSIONS IN FEBRUARY.

My Word, that goeth forth out of My mouth, shall not return unto Me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 11.

1. The Apostles' Creed.
2. Prayer—That there may be true unity in our work for the Master, and that we may seek to bring others into the dominion of His worship and service.
3. Hymn—"Bless, O My Soul, the Living God."
4. Transaction of Business.
5. Bible Lesson—Ezek. 37: 1-14.
6. Our Debt to the Country Church.
7. The Country Church of the Present Day.
8. Recitation—"The Church is One."
9. Types of Synodical Home Missions.
10. Types of Presbyterian Home Missions.
11. Hymn—"Revive Thy Work, O Lord."
12. Prayer—That the Spirit of the Living God will so quicken our feeble and

dead churches that they may be renewed in fruitfulness and blessing, and for an outpouring of the Spirit upon all our Local Home Mission work and workers.

NOTES:

6—Former Presbyterian growth in the country. See "At Our Own Door," Morris, 50 cents; "The Church of the Open Country," Wilson, 50 cents; magazine and newspaper articles.

7—Articles in this Number; books mentioned, etc.

9, 10—Articles in this Number; and write to your Superintendent or Chairman of Home Missions, for late news and needs in your own Synod or Presbytery.

TREASURER'S REPORT OF ASSEMBLY'S HOME MISSIONS—
APRIL 1st TO DECEMBER 31st, 1914.

	1914.	1913.	Increase.	Decrease.
Received from Churches.....	\$59,121.30	\$50,054.15	\$ 9,067.15	
Sabbath Schools	3,566.24	3,942.24		376.00
Missionary Societies	10,422.87	5,578.19	4,844.68	
Miscellaneous	26,384.66	35,746.89		9,362.23
	<u>\$99,495.07</u>	<u>\$95,321.47</u>	<u>\$13,911.83</u>	<u>\$9,738.23</u>

A. N. SHARP, Treasurer.

A NEW IDEAL NEEDED.

"The country church needs a new ideal, in order to grow in efficiency as a country life defense. It must still be a center for community worship: it must become the center of social service.

"For instance, it must generously mother the nearby public school, and fervently concern itself in behalf of better buildings, better fixtures, furniture and equipments, longer terms, better teachers, and better teaching rewarded by better salaries.

"Sometime ago I spoke to a great audience in the old Mt. Zion camp-meeting tabernacle in middle Georgia. For seventy-five years the neighboring day-school has been under the drippings of the sanctuary there. But I found that school 'a ragged beggar by the wayside sunning;' and I said to my audience, 'Not yet is Mt. Zion the glory of all the earth!'

"I believe with all my heart that public education will be a vain and unavailing task until the church comes up to the help of the state, against ignorance and illiteracy, narrowness and superstition. Otherwise we must always bewail the fact that the people perish for lack of the community."—*Farm Journal*.



OUR CHURCH AND HOME MISSIONS.

MRS. ELIZABETH PRESTON ALLAN.

THEY tell us that once in a great orchestra, where hundreds of musicians were performing on various instruments, the leader suddenly stopped the mighty volume of sound, and sharply cried—"Flageolette!" His trained ear had detected that, among the many who were keeping time, one little reed was not doing its duty.

Dear children, not one little life, among the thousands who read our Children's Friend, can fail of its duty without making discord in your heavenly Father's hearing!

The great hope of the country you

live in, is not that one president or another shall be in the White House, one party or another in power, but that every man, woman and child among us shall belong to the kingdom of Jesus Christ. Does God need you, *you*, little Flageolette, to bring about this purpose? He does. If He did not, you would never have been put here. And every smallest thing you do to help on that great cause in the home land is included in what we call Home Missions.

The first thing a farmer does in the morning is to open his front door and look about him; are the fences well up, the cattle in the right fields, the gates shut? So you may stand on your own threshold and look over the life right about you: do you know any boys and girls who do not go to Sunday school? Any poor home where no church paper goes, and where your last week's paper would be a welcome visitor? Any old colored person who can not read, and who would listen gratefully to the word of God? Any sick child whose weary hours might be brightened by a picture book, or a flower?

But presently the farmer leaves his own door, and goes off to see that his crib is being filled and his barn stored; he counts his flocks and herds, makes large plans, and bargains with his neighbor. So I would have you step



Better than an auto for "joy riding."

out of your own narrow life, to see and know what your Church is doing to bring this great country to Jesus Christ.

Who is this riding along a mountain path with the snow up to his horse's knees, the biting wind in his face, a large pack tied to his saddle? Now he reaches a little frame building, set back among the forest trees; he unlocks the door, kindles a fire in the stove, and distributes hymn-books in the seats. Presently rough-looking men and women, and poorly-clad children begin to come in; most of them indeed, have walked miles through the snow to hear this man speak of Jesus Christ, the Saviour of the world—this is an evangelist, sent by the Synod or

the Presbytery to carry the Gospel to those who have no other way of hearing it; this is the first, this is the chief form of Home Missions.

Have you any share in this blessed work? Every one of you may do a little piece of it. Ask whether you have an evangelist at work in your Synod, or your Presbytery; keep on asking until you know his name and his field; learn his postoffice, and the nearest express office within his reach; and then I leave you to find out for yourselves what you, and your Sunday school, and your young people's societies can do to help and bless the life of this brave, hard-working, self-denying soldier of the cross.

FROM CHILDREN'S FRIEND.

WHAT WILT THOU HAVE ME TO DO?

Hast Thou, my Master, aught for me to do
To honor Thee to-day?

Hast Thou a word of love to some poor soul
That I may say

For see, this world that Thou hast made so
fair,

Within its heart is sad:
Thousands are lonely, thousands sigh and
weep—

But few are glad.

And which among them all is mine today?

Oh, guide my willing feet
To some poor soul that, fainting on the way,
Needs comfort sweet;

Or into some sick room, where I may speak
With tenderness of Thee,

And, showing Thee and what Thou art, O
Christ,

Bid sorrow flee!

Or unto one whose straits call not for words,
To one in want—in need;

Who asks not counsel, but would take from
me

A loving deed.

Surely, Thou hast some work for me to do;

Oh, open Thou mine eyes
To see how Thou wouldst have it done
And where it lies! —Selected.

A TRIP WITH MY "PALS."

MISS MARGARET CUMMING.

Stepping from the car in the "Little Italy" of Pratt City, on a recent Saturday morning, I was greeted with a cry of delight from one of my "Pals," as he ran to meet me. According to promise, he and two other boys were to visit me in my home that day, and afterward have their pictures taken. This trip was their reward for regular attendance, good conduct and good lessons at school. The boys had much curiosity to see where I lived, and were of course eager about their pictures. Sam Naro, who ran to meet me, is one of the sweetest boys in the school, and seems to have much less temper than Italians in general.

There was another reason, too, for Sam's

anxiety to greet me that morning. He wanted to show me his new waist, of blue and white gingham, that his mother had made for this trip. Notwithstanding this new waist, however, Sam had to be sent home to "scrub up" somewhat, and to fasten more securely his clothing, which, being many sizes too large, refused to be held together by a few pins.

While waiting for Sam, I called on my friend, Mrs. Bruno, the mother of the other two boys. She has eleven children in all, and from certain sounds it was evident that the bath tub was serving a good purpose there. But, O, how sorry I felt for precious little Nina and Joe, when I heard the scold-



My "Pals," Nina Bruno, Sam Naro, Joe Bruno.

ing of the mother, as she superintended the making of their toilets! Poor little Italian children! How seldom they hear a kind word, or have any sympathy! However, after a while the boys came out looking sweet and fresh, though sobered from their recent experience. Did you ever see more attractive children?—and such eyes as they have! They are bright, too, and study well. I love my boys so, and am grieved that after I left the Mission they were put into the public school, and so the daily lessons in the Bible, Catechism and prayer have ceased.

Italian children are very sensitive and jealous, and Nina and Joe are not exceptions. They often get furiously angry at any little thing that displeases them, and when angry strike whoever happens to be within reach. On one occasion, as the children marched into the room where they have lunch, Joe became so angry that I had to catch his hands and hold him by both wrists for a long while. When I ventured to release a hand, he immediately struck in

the fact a little girl standing near. After a while, I asked if he wanted his lunch, and he nodded his head; so after bathing his face and hands, and we sat down at the table together, all the other children having finished and gone. Afterward he and Nina learned to control their tempers better.

To return to our Saturday morning adventure, when all three children were finally ready, we took the car for Birmingham, and though the boys talked little, they evidently enjoyed every moment of their ride. We went first to the photographers and then to my home, where we had lunch, and the guests were allowed to go over the entire house. Then we spent a happy hour or so in a neighboring park. The boys seemed to feel that this "personally conducted" trip amply repaid them for their efforts in winning the prize.

O, I wish that at the Mission we could have the higher grades taught and that we had a nice school building and necessary equipment, so that the children might continue as they grow older, to have daily Christian instruction. If it takes the daily quiet hour, Bible study, and prayer to keep God's trained children in the right way, how can we expect much of the neglected Italian young people who receive a little instruction in the Sunday School only once a week! We need a large, well-equipped Mission House, and at least two teachers.

May I take this opportunity to thank those who helped to improve the Mission? I am sure that they would be gratified could they see the difference their gifts have made. I wanted friends of the work to see the faces of these three dear little Italian children, who are representatives of the others, both in attractiveness and need. They are so sweet, so intelligent, so responsive; they are so heathen, and they so sorely need the pure Christianity of their Protestant neighbors!

One day while Joe was helping me do the dusting, I asked him (we were having a heart-to-heart talk) if he would not give his hands to Jesus. That if he would, he would not fight any more. He promised that he would do this, and we continued our work. Then after several minutes he came back and said: "Miss Cumming, if I give my hands to Jesus, will He give them back to me?" Evidently, he had been wondering how he could get on without his hands. Are we responsible for leading these precious little ones to the Lord Jesus?

Camden, Ala.

Bear in mind "SURVEY WEEK," March 8-14. It can be a wonderful week for new subscribers if you make it so. See the announcement in front, on Jack's page.

THE JUNIORS AND LOCAL HOME MISSIONS.

OUR WORK.

"Our hands are so small,
And our words are so weak,
We cannot teach others;
How, then, shall we seek
To work for our Lord in His harvest?"

"We'll work by our prayers,
By the nickels we bring,
By small self-denials—
The least little thing
May work for our Lord in His harvest?"

"Until, by and by,
As the years pass all length,
We, too, may be reapers,
And go forth in strength
To work for our Lord in His harvest."
—*Young Christian Worker.*

3. The Life-Giving Waters—Ezek. 47: 1-8, 12.
4. Prompt Transaction of Business.
5. Hymn—"There Shall Be Showers of Blessing."
6. Recitation—"What Wilt Thou Have Me to Do?"
7. Some Ways Children May Help.
8. Hymn—"Saviour, Thy Dying Love."
9. A Prize Trip.
10. Little Cubans on the Keys.
11. Motion Exercise—"Our Work."
12. Hymn—"Make Me A Channel of Blessing."
13. Prayer—"That we may be channels through which the Living Water will flow into, and bless many lives.

NOTES:

This will be the time to present to the children, and interest them in, the local Synodical or Presbyterian work. (See articles in The Home Mission Department of this number, and suggestions under Senior Program.)

1. Hymn—"Rescue the Perishing."
2. Prayer—"That God will take the sin and selfishness out of our hearts; that He will fit us for His service; and will bless our work for Him.

JUNIOR FOREIGN MISSIONS PROGRAM FOR FEBRUARY, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*More About China.*

Song—"Saviour, Like a Shepherd Lead Us."
Scripture Reading—Repeat the 23d Psalm.
Prayer.

Roll Call—Answer with a Station in N. Kiangsu.

Song—Selected.

Recitation—"Who, Is Queerest?"

Questions:—

1. What is a Chinese home like?
2. What are the names of a Chinese boy?
3. What happens when a boy is three days old?
4. What is done when he is a month old?
5. What when he is three months old?
6. What happens when he is a year old?
7. What occurs when a girl is born?
8. If she lives how is she treated?
9. What is a little girl's daily work?

10. When is a girl married?
11. How does her mother-in-law treat her?
12. How does her husband treat her?
13. What is our duty to them?

Song—Selected.

Recitation—"What I Can."

Story—"Ping-ti's Discovery."

Close with the Lord's Prayer in concert.

SUGGESTIONS:

In the questions, give the children opportunity to tell any custom of the Chinese that they may know of.

Let one of the smaller children recite "Who is Queerest?"

The story of Ping-ti should be told by the leader or one of the older children. When the story is finished, ask some questions about it. You will hold the children's attention.

Make special prayer for the children of China that the coming generation may follow the True Light.

THE GIRL WHO DREAMED.

MISS MARY S. MATTHEWS.

DURING my period of service in the girls' school it was a constant sorrow to me that I had so little personal contact with the whole body of the students.

There was at least one little girl, however, with whom I became quite intimate. Her name was Little Forest and she came to us from the Foreign Concession, which is about five miles north of the walled city of Hangchow where we live.

She and her little sister were left orphans by the death of the father and mother within one year. The father was on the staff of the Chinese customs at the Concession and was much esteemed by his associates. He had no relatives in this section, so on his death the custom's staff contributed about a thousand dollars which was placed in the hands of the Commissioner to be used for the little daughters. Little Forest was only about ten years of age when her father died, but she always maintained that her father had quite a good deal of property which his friends had appropriated when they appealed to the Customs Staff for help for his daughters.

At first the Commissioner attempted to place the little girls in our school, but the children were so terrified at the thought of falling into the hands of foreigners that they ran away from the clerk who was escorting them and went back to their old nurse. In about six months a half brother came from Peking to take the little girls back to their father's old home.

When he arrived at mid-winter Little Forest was desperately ill with typhoid-pneumonia in Dr. Main's hospital. There was scarcely any hope of her living, and the brother could not wait, so he took the little sister and returned to Peking, and afterwards received news of the elder sister's death. It was not till some time after her

brother and sister had left Hangchow that Little Forest became conscious of anything. As she began to recover from her delirium an old Christian woman whom Miss French had sent to the hospital began to tell her about Jesus. At first she doubted, but as she pondered these truths in her heart it grew easy to believe. As she slowly came back to life she had much time for thinking and listening, and God seems to have touched her heart and revealed His truth to her in a wonderful way.

In the spring, she was received into our girls' school. She had lost her hair and the school girls, contrary to rules, of course, immediately nick-named her Little Forest of the Short Queue. There was already a Little Forest in the school who had a very long and heavy queue.

She was quite clever and made excellent progress and was also very sociable and pleasant with the other pupils. She was especially acceptable to the old matron whom she treated with much respect. She had been trained in the fine strict manners of the old regime.

I think it was during her first year in school that she applied for baptism, and as I remember, was accepted the first time she came before the session. This is most unusual. The elders seemed convinced that she not only believed, but that she had had a definite spiritual experience which she stated with great clearness.

During this time I saw very little of her. She had no home and so had to remain at the school during the summer. Although she had more money than most of the pupils, she showed in those early years no fondness for dress, but followed the matron's advice in buying simple serviceable clothing.

She was never strong after her long illness and during the autumn of her third year she fell ill. She grew rapidly worse and after being confined to

her bed for several months was finally sent to the hospital.

During the two years and a half that she was in the hospital I grew to know her very well.

It was a real privilege to me—God's own balm of Gilead to my soul that I was allowed to minister to Little Forest. If you can do one kind of work you are usually held to it. I have simply taught. I am too ignorant of nursing to be allowed to take care of the sick.

But Little Forest was just one little girl, in one little bed in a big hospital ward and there was no one to visit her of her own family.

I tried to visit her twice a week, taking her books, cakes, fruits and all sorts of things. She could rarely sit up for any length of time, and often she was in very great pain. She gradually grew quite confidential and would talk especially about her father and mother.

One of her first stories was about her mother's dreadful death. Her mother went with some others to visit a beautiful flower garden which had recently been opened. She stepped off the board walk for a moment to pick a flower when her small foot sunk into the soft earth. She called to her servant who rushed forward and caught her, but the foot was firmly fastened in something large and round. This proved to be a human skull, to the great terror of all around. This would have been a terrible experience for any one, but to a poor superstitious Chinese woman it was simply overwhelming. It meant that the orphan spirit was rising up to take fierce vengeance. Little Forest's mother fainted and died the next day without recovering full consciousness.

Little Forest used often to speak of her little sister and longed to hear from her. We made every possible inquiry about her, but no one could give us her address.

After the first year Little Forest grew slowly worse, and her sufferings

were terrible. At last one day when I called the doctor and the nurses said she would probably live only a few days, I asked her if God should call her to leave us, would her heart be at rest, would she be content to go? She replied, "I am perfectly at rest about myself, but if I die, who will carry the message of salvation to my father's family? My father has an elder brother who is nearly eighty years old, and he should hear the good news very soon and there is no one to go to them but me." And tossing about in the greatest pain she implored me to pray that she might be spared to bring salvation to her family.

We threw ourselves at the feet of the Lord and begged that her life be spared for His glory, and He heard us. The next day the doctor performed another operation and her life was saved.

She soon grew better and entered the Union School, and became quite a young lady and her teachers gave her the "book name" of Sunset Glory. When you really become a student you must have a new name of proper elegance as well as a silk skirt.

She seemed very happy in the school until her eyes began to give her trouble. That summer (1912) she came back as usual to spend her vacation at the old home at the Heavenly Water Bridge. We were both constantly praying that she might find her family. She says one night that summer her father suddenly seemed to stand before her and as she sprang forward to clasp him in her arms he said, stepping back, "Do not touch me, I am of the spirit world." "But, oh, father," she replied, "Where is my little sister? Surely she is not of the spirit world." "No," he said, "You may be happy with her." "But where shall I find her?" said Little Forest. The father said, "Write to such and such an address and you will hear from her." She says she also asked her father if he did not have property in the Concession and he said, "Yes, two lots and two houses which I

give to you." And she asked, "But what shall I do with them?" He replied, "Divide them between you and your sister just as I divide your hair on your forehead," and smoothing her hair back he kissed her and disappeared. She says on finding herself awake she was greatly frightened, but at once got up and wrote down the address. She then told her dream to the old matron who laughed at her and said, "The devil is deceiving you, forget all about it, and go to sleep."

She says she kept the address given in the dream for sometime but was too frightened to use it. At last, however, she reasoned that it would do no harm to write. In two weeks afterwards she received a letter from her sister who was delighted to hear from her and had long mourned for her as dead. Frequent letters now passed between them and both the sister and brothers begged her to come to them.

That autumn as her eyes were still giving her trouble, Little Forest taught a kindergarten for me at Valdosta Chapel.

The elder brother wrote that he would come and take his sister to their home near Peking. I felt exceedingly anxious about Little Forest. Through a fellow missionary living in that district I found that hers was a family of excellent reputation, but of the old Confucian type. I knew she would be the only Christian in the house and that she would be entirely under the authority of her brother. No doubts dimmed her ardent hopes. God had answered her prayers and she was taking the message of salvation to her family. At least, that seemed to me to be her attitude.

In January of 1913 her brother came and took her home with him.

On arriving at the new house she found that the women of her class were not allowed to go on the streets except

in closed chairs and with attendants. At that time there was no lady missionary in that place who could visit her. She saw her sister for only a few days. The sister was married and left home.

In one letter she wrote, "Alas, how many lambs of the Good Shepherd are safe in the fold at Hangchow, while I wander desolate in the wilderness." I tried to make arrangements for her to return to Hangchow, but she said she could not come. She then began asking that the money I had in charge for her be sent to her as her brother needed it for law suits. Both I and her Chinese friends protested against this, but it was all unavailing.

Finally this spring her entreaties for the money became so desperate that even her Chinese friends and pastor advised that the money be sent.

I urged her before giving the money to the brother to secure from him the promise that she might attend church. I trust she has done this as in her last letter she said she had her Bible now and hoped to be allowed to go to church.

The missionary through whom I sent the money said it would not be used in law suits, but that the family were temporarily in very great straits on account of the failure of crops in that section for four years from drought.

Because she needs your prayers so sorely I have written the story of one of our youngest Christians instead of one of the oldest.

I have a hope that having fallen and learned her own weakness she will rise again in the strength of the Lord and at last our prayers will be answered that she may be used to lead her family to Christ.

"He that goeth forth weeping bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."

WORKING TO PURPOSE.

Dear Jack:

We, a Band of thirty, have been working one year and eight months, meeting once a month to learn Bible verses and hymns. We have learned some things about the work being done on the Mission Fields in the Four Continents; also are acquainted with the MISSIONARY SURVEY and *Everyland*.

Our Band is divided into two divisions, "Stars" and "Sunbeams." The captains of

the two divisions keep a record of the memory work done, new members secured and attendance of each pupil.

Our contributions have been sent to Foreign Missions.

Six new subscriptions for you, Jack! We hope to send more next year.

Wishing you success, we are,

DAVIS JUNIOR BAND.

Davis, W. Va.

FOURTEEN HIDDEN MISSIONARIES—NORTH KIANGSU MISSION.

(Answers given in next issue.)

1. Both Sue and Tommy ate some of the sour ice cream, and became seriously ill.

2. The storm raged unceasingly; pelting rain fell pitter, patter; sonorous thunder clattered the scrap iron and old junk in the warehouse.

3. My dear John, stoning birds is surely cruel pastime for an arm strong as yours.

4. Maud Stevens wore a lacey white dress, well suited to her complexion.

5. The total bottle supply was cut off by the strike.

6. The poor people grew hungry and hungrier. From far and nigh all the sufferers came thronging until crowded city and lonely wood seemed full of the refugees.

ANSWERS TO JANUARY PUZZLES.

- 1—Price. Nanking.
- 2—Smith. Tungkiang or Changchow.
Haden. Soochow.
Worth. Kiangyin.
Little. Kiangyin.
- 3—Jourolman—Kiangyin.
Lee. Hangchow.
French. Hangchow.
Beard. Soochow.
Painter. Hangchow.
Venable. Kashing.
- 4—Allison. Kiangyin.
Woodbridge. Shanghai.
Boardman. Hangchow.
Davis. Soochow.
Shields. Nanking.
Howard. Soochow.

"SURVEY WEEK," the second week in March, is when the friends of this magazine are going to try to put Jack past the 30,000 mark on the circulation pole. Be sure to take part in this happy event. See announcement in front, on Jack's page.



FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, 154 FIFTH AVENUE, NORTH NASHVILLE, TENN.

STATEMENT TO THE CHURCH AT LARGE FROM THE EXECUTIVE COMMITTEE OF FOREIGN MISSIONS.

IN THIS age of war, the need of the hour is the universal reign of the Prince of Peace. In this world, buried in sin the one eternal cure is the religion of Jesus Christ. To diffuse His spirit throughout all the earth is the supreme mission of the Church, the one sufficient bond of human brotherhood.

Upon this work, as represented by your Committee, the blessing of God has been more manifest than ever before. From our African Mission comes the news of 400 baptisms of instructed candidates on one itinerary; from China comes the information that the reports at the Annual Meeting were the most encouraging ever received; from Japan that the people show an unparalleled readiness to hear the Gospel; from Cuba that conversions are more numerous and the outlook brighter than ever before; from Brazil come tidings of schools and churches inadequate to accommodate the applicants and attendants.

UNPRECEDENTED OPENINGS.

The following quotations are taken from recent missionary letters, each written from a different Mission Station.

1. "The greatest friendliness is taking the place of the former hatred and suspicion. The people receive us into their homes as never before, and many pupils are turned away from the schools for lack of room."

2. "In despair the people are now looking to Christianity as never before."

3. "The whole attitude of the people toward us and our work has changed."

4. "The schools are badly overcrowded and for four years we have been unable to increase the number of boarders for lack of room."

5. "Our school enrollment since last September has increased more than 70 per cent."

6. "The old spirit of hostility is now broken down, and the people everywhere listen attentively to the message, a vast change from former conditions. The doors stand open on every hand, but, alas, we have not the workers to enter them. Our Boys' School had to refuse many applicants for lack of room, and our chapel is quite inadequate to seat the entire congregation."

7. "An amazing change has taken place. I am preaching the Gospel to crowded houses, often there not being standing room."

8. "In two years we have outgrown our quarters twice and now have the great problem of building a church capable of holding our congregations."

9. "The school enrollment has increased 200 per cent."

10. "On my last visit the church was packed to overflowing, a large number having to sit on mats spread on the ground in the yard."

The experience of other Foreign Mis-

sion Boards is similar. The simple fact is, that never since Christianity came out of Palestine, have such doors been opened for the Church of Christ to go in and disciple all nations.

To the challenge of this supreme opportunity for a vastly enlarged work, our beloved Church is compelled to answer that our regular gifts are not enough to support the work that we now have.

The facts are as follows:

CONSERVATIVE MANAGEMENT.

The Committee is pursuing the same policy this year as last, sending out barely enough new missionaries to supply the vacancies caused by death and withdrawal, and endeavoring to hold in check every unnecessary expenditure.

COMPARATIVE RECEIPTS.

The receipts for the regular work, including the Farmington Fund of about \$6,500, on November 1, were \$20,000 ahead of the same period last year, and on December 1, were \$7,500 ahead.

COST OF THE WORK.

The cost of the work, which last year was \$550,000, is estimated this year at \$570,000, the increase being due, not to enlargement of our missionary force, but partly to the irrepressible growth, under God's blessing, of the work itself, which cannot be held in as with an iron ring, and partly to the European War's having increased the cost of foreign exchange, of ocean travel, of mission supplies, of freight, or insurance on shipments, and of many local necessities.

THE BALANCE REQUIRED.

The cost of this year's work plus the deficit from last year is \$606,000. The receipts from April 1 to December 1, are \$221,000, leaving \$385,000 to be raised between December 1 and next April 1. Experience abundantly proves that without a special Church-wide effort, the receipts will fall far short of this figure.

THE EFFORT NEEDED.

For years the receipts through the regular channels have been so inadequate to support the work that last year, during the last quarter, the Self-Denial Plan was vigorously pushed, and is estimated to have increased our income by \$67,000.

If a final special effort was needed last year by which \$67,000 was added to our income; and if with this addition the total for the year still fell \$36,000 short of paying the cost of the year's work, how much more is such a final effort needed this year, when the balance required for the year's work is \$12,000 greater than it was at this season last year, when there is a deficit from last year to be paid off in addition, and when our regular sources of income are threatened by unprecedented financial conditions.

IF WE DRIFT.

Not to make a special effort during the remaining few months would pile up an immense debt by next April 1. Our Foreign Mission deficit is now the smallest we know of, the United Presbyterians' being over \$50,000, the Southern Baptists' \$68,000, the Southern Methodists' \$175,000, the Northern Baptists' \$182,000, the Northern Presbyterians' \$292,000. If our beloved Church now folds its hands and drifts, next April 1st will show a sad change in our relative position.

THE ASSEMBLY'S INSTRUCTIONS.

The last General Assembly called on the Church for a very large increase in its Foreign Mission offerings, and expressly authorized its Executive Committee of Foreign Missions, if threatened this year with another shortage of funds, to employ such special means as might seem legitimate and wise, to increase the Foreign Mission income.

THE PLAN ADOPTED.

At all the four extended conferences which the Executive Secretary recently held with the Presbyterian and Synodical Chairmen of Alabama, Kentucky, North Carolina and Virginia, it was

the unanimous conclusion, after full discussion, that a vigorous special effort on the part of the whole Church to increase the Foreign Mission income was unavoidably and imperatively required. It was also unanimously agreed that the Self-Denial Envelope Plan was the best plan in sight for this purpose, the Envelopes to be distributed in advance, in which our people are to be asked to accumulate from week to week what they can make or save by self-denial, the envelopes to be returned to the churches on the Foreign Mission Week of Prayer and Self-Denial, which the Publication Committee kindly permits us to appoint for March 21-27.

NO RETREAT.

In this hour of immeasurable opportunity, when in every mission land the voice of our Lord can be heard summoning us to undreamed-of victories,

shall the Southern Presbyterian Church sound a retreat? God has counted us worthy of being Christians in a critical time when little loyalties and small sacrifices will no longer suffice.

The times are hard. Business conditions are unsettled. But what warrant have we in a time of distress for making Christ and His Kingdom suffer first? Multitudes in Europe today are offering up their lives on the altars of patriotism. Ten thousand homes are gladly giving up their best and dearest at their country's call. Shall their devotion shame us who follow the banner of our Lord? "Simon, son of Jonas, lovest thou Me more than these?"

We lay the matter upon the hearts of our pastors and members.

EXECUTIVE COMMITTEE
OF FOREIGN MISSIONS.

MONTHLY TOPIC—NORTH KIANGSU MISSION.

OUR brethren in the field seemingly cannot remember that we must have copy for the SURVEY forty days before date of publication: so for this number, which is supposed to give emphasis to the North Kiangsu Mission, we have only one communication from that mission written for the magazine. We give extracts from two private letters, one from Dr. J. B. Woods and one from Mr. Harnsberger, which tell of what is going on at their stations. We have also received from Mrs. W. F. Junkin, now at home on furlough, a number of very striking photographs, which tell, more impressively, perhaps, than mere word pictures could tell of what has been going on at Sutsien.

The general missionary situation in Central China, as affected by, and as growing out of recent political and military movements is strikingly set forth in the communication from Dr. Price.

Mr. Sherwood Eddy, in the account of his recent evangelistic campaign, states:

"The responses of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center in China. At one meeting held for inquirers who were deemed near the point of decision for the Christian life, I recognized one former governor, two generals, a private secretary to the president, the director of China's National bank, a young Christian philanthropist who had given this year \$12,000 for Christian work, who is providing free education for several students and distributing the Bible to hundreds in the Capital."

The organized union of all Presbyterians in China is another hopeful feature of the situation. The union embraces six Synods with a total membership of about 60,000. In the month of May, at a meeting of the "Council of Presbyterian Churches in China," steps were taken toward the organization of a General Assembly.

Notwithstanding the financial depression, the spirit of self-support is growing, and the native Christians are

making great sacrifices to carry forward the evangelization of the country.

The specially urgent needs of the N. K. Mission are two physicians, one for Yen Cheng, and one for Taichow, a trained nurse for Dr. Woods' hospital and a trained teacher for the Girls' High School at Tsing Kiang pu.

EFFECTS OF THE WAR IN BRAZIL.

Brazil is a country in which the demonstration has been given for a long time of the effect of bad government in rendering of no avail the most abundant natural resources. Possessing a soil which will greatly surpass in average fertility that of our own country, and blessed with great mineral wealth and a mild and friendly climate, the masses of the people are living in almost abject poverty. The national currency has always been subject to such constant and violent fluctuation of value that one of the most common ways of gambling is that of betting on the value of the mil reis from week to week. The financial legislation of the Brazilian Congress has usually had in view the raising of revenues to be expended by the government and to be handled by the multitudinous officials that infest the business world rather than the general prosperity of the people. For instance, some years ago, when our government abolished the tariff on coffee, which has been a principal cause of the coffee industry, instead of permitting this action to inure to the benefit of the Brazilian coffee farmer and thus restore general prosperity in that business, the Brazilian government immediately imposed an export tax of about the same amount as our tariff, so that the government treasury would get the benefit of our legislation and the farmer left where he was before.

As the result of such legislation and of a series of bad crop years, matters had reached such a state that in Sao Paulo, a city of 400,000 people, it was stated that one-fifth of the population were out of employment. Then came the European War, cutting off the supply

of wheat, coal and kerosene for which Brazil is largely dependent on foreign countries, and producing such a panic that almost all business is in a complete state of paralysis. Banks, stores and factories all over the country are being closed. Still more of the people are being thrown out of employment. The wages of those who have work are being reduced while the prices of food and other necessities of life have increased from 20 to 50 and some times 100 per cent.

Our Brazilian Protestant churches have always been noted for their liberality and have attained to a self-supporting basis very rapidly in proportion to their financial ability. The present state of affairs, however, is making it exceedingly difficult for the work to be maintained and lays upon the foreign missions an additional burden of expense to help the native churches through this period of financial distress.

In all these things we find additional reason for earnest prayer that this awful European war may be brought to a speedy end.

A LATIN-AMERICAN CONFERENCE.

As many of our readers know, in deference to the views of the High Church Party in the Church of England, the consideration of missions in Latin America and other Roman Catholic countries was excluded from the Edinburg Conference. This arrangement was by no means satisfactory to the large majority of those who participated in the Edinburg Conference, but was acquiesced in as being under all the circumstances the only practicable plan. Ever since that time, the idea of holding at some suitable place a conference on missions in Latin America to which all Protestant churches would be invited to send delegates, has been talked of. Some time ago the Annual Conference of Mission Boards in the United States and Canada meeting in New York in the month of January, appointed a special sub-committee on Latin America,

under whose auspices a special conference was held in New York two years ago. This committee is now arranging for a much larger and more representative conference to be held at Panama in the month of February, 1916, at which the effort will be made to have at least two representatives of each Mission Board from the home land and two from each mission field, with an additional delegate for every \$20,000 annual expenditure in Latin America. It is estimated that this would mean about two hundred official delegates from the Boards. Among this number the effort will be made to secure the attendance of the strongest Latin-American Christian leaders. The Conference will be conducted on the same plan as that of the Edinburg Conference. There will be a number of Commissions who will be appointed at the New York Conference in January and who will be expected to begin work at once on the preparation of reports similar to those which make up the proceedings of the Edinburg Conference and covering all phases of the work in Latin America.

It is to be hoped that as a result of this conference the Christian world will have its eyes opened to the condition and needs of Latin America as they have never been opened before, and that the vital importance of the real Christianization of these nominally Christian lands to the entire Christian propaganda may be understood as it has never been understood before.

We are in receipt of an appealing letter from Mr. S. G. Inman, who has been appointed Executive Secretary of the supposed conference, asking that our people would begin now to remember the conference in their prayers. A card from Mr. Inman, giving other details in regard to the conference is published on another page.

MEXICO.

In Mexico things seem to go from bad to worse. At one time we had high hope that the triumph of the Caranistas would mean the end of revolu-

tions for awhile at least and the ushering in of a new day for Mexico. We have reliable testimony, however, that his brief regime in Mexico City was characterized by more lawlessness and high-handed robbery than that of any of his predecessors. Not that he was personally engaged in such proceedings, but he was a mere figurehead apparently, and had no control whatever over his subordinates who were engaged in them. Also, no sooner had the so-called constitutionalists triumphed over Huerta and his following than they began to fight among themselves over the spoils of their victory, and peace now seems as far away as it was before.

Some of our contemporaries have seemed to think that there was something favorable to our Protestant cause in the hostility shown by the constitutionalists to the Catholic church. But we have taken no pleasure in the accounts we have read of the closing of Catholic churches and schools and the persecution of Catholic priests and nuns and friars by the constitutionalist armies. We are satisfied their motive has been the reverse of a religious one, and that so far as the strictly religious aspect of the matter is concerned, most of them are as much anti-Protestant as they are anti-Catholic. Nevertheless, the Catholic church in Mexico is only reaping what it has sown. From the days of Cortez until now it has always allied itself with the powers of oppression and has opposed every liberalizing movement and everything that looked toward the curtailing of the immunities and privileges of the favored few. And in the midst of all the anarchy that marks the present situation the revolutionary movement and every one associated with it has had as its principal aim the overthrow of inherited privilege, and the bringing of the common man more and more to the front. This is in itself a thing that ought to be done and it is greatly to be hoped that some-

time in the not distant future a set of leaders may arise who will be able to make common cause in furthering this movement and not fall out with one another while they are doing it. Meanwhile everything indicates that whenever the condition of the country shall admit of the return of their missionaries to their fields they will find themselves in the midst of unprecedented missionary opportunity. In so far as

our missionaries have been able to reach the people in their brief visits to the different parts of the field they testify that, as never before, the people are in a frame of mind to receive instructions in the Gospel. The Mexican pastor of the Presbyterian church in Monterey writes, "The Lord is opening wide the gate for Christianity in Mexico. Let us make use of our opportunities."

LETTER FROM DR. JAMES B. WOODS.

WE WERE glad to see the last remittance from your office. After Mr. Willis' last letter, Graham and I talked over the situation and it seemed necessary for the mission to look the condition over and maybe close down most of our work. This would be heart-breaking and I trust may be avoided. We realize what the strain must be for your brethren in Nashville. This war is certainly world-wide in its influences. Trade in China is much affected—both export and import; prices rising. Much uncertainty in Chinese business circles especially since Japan took a hand at Kiaochan. Drugs, etc., are hard to get; prices from 20 to 75 per cent. higher.

Our work and relations with Chinese unchanged. They continue to regard the United States as their one disinterested friend. At our last communion, eight were admitted to the church, making about 20 baptized this year I believe. A large number of enquirers were examined and advised to wait and study further. The new hospital was opened October 5th with a worship of dedication to God and man's service; on October 6th a reception for men, some 400 were present, the leading men

of the community of all classes. On Oct. 7th a reception for women; some 700 to 800 attended. All passed off well. The people enjoyed it thoroughly. We received many evidences of good will and appreciation and trust the hospital is entering upon wider and more acceptable usefulness. I sent you a month ago a photograph of the new hospital. Can you send me Dr. Silliman's address? I shall be obliged for it.

The reports from all our stations were most encouraging this year at mission meeting, the most encouraging I've ever heard. The place and the time call loudly for aggressive Christian work. The field is white to the harvest. It was not so 10 to 20 years ago, the attitude of the people to us and to our country, the very extremity of the people and government constitute most urgent reasons for *pushing* our whole time in North Kiang-su. I hope and pray our finances will soon show improvement and more men and women will come. Where are the doctors? Are none applying? Why do none seem interested?

Tsing Kiang-pu, Oct. 26, 1914.

A suggestion for "SURVEY WEEK:" One good friend sends a dollar, saying, "The magazine is worth at least that to me, so I am subscribing for a friend, along with my renewal." Could you invest 50 cents in a better way?



I. Christian Men at Sutsien, China.

PICTURES FROM NORTH KIANGSU SUTSIEN.

(MRS. W. F.) NETTIE DUBOSE JUNKIN.

Picture I. A group of Christian men and boys. The striped flags are those of the Republic. The other two with characters on them are the school flags of Mr. McCutchan's High School and Miss Johnston's primary school.

The mission house is Mr. Junkin's home.

Picture II. A group of Christian women.

Picture III. This is the Y. M. C. A. of the Boys' High School. The picture is taken with Dr. Bradley's home as the background.

Picture IV. Three colporteurs. One of these men stays in the Sutsien street chapel to receive and talk to the guests, who come between the daily services. The other two sell Bibles, Christian books and tracts.



11. Christian Women at Sutsien, China



III. Sutsien Boys High School, China.



IV. Three Colporteurs in the Sutsien Field.

Picture V. This is the picture of a Christian family. Dr. Yang is a fine physician and surgeon. He was graduated after having received thorough training in Dr. Bradley's hospital, where he continues as Dr. Bradley's able assistant.

Dr. Yang is an elder in the Sutsien church. He is an earnest worker. His



VI. Dr. Dzang, Elder in the Sutsien Church.



V. Dr. Yang and Family. Assistant to Dr. Bradley, in the Sutsien Hospital.



VII. Mrs. Dzang and Infant.

home is one where love reigns supreme, a beautiful example to their heathen neighbors.

Pictures VI. and VII. Mr. and Mrs. Djang and their five children form another happy home. Mr. Djang is an



VIII. Mr. Chu (preacher) and Dr. Yen (doctor), Sutsien Field.

elder in the Sutsien church and is a true and faithful leader in all Christian work and a man who is liberal in giving. He was one of the pupils in Dr. Patterson's day school, opened when the missionaries first went to Sutsien. For years his mother paid no attention to any of his entreaties that she learn about Christ, but now she is willing, yes, glad to hear. He has



IX. Mr. Chien, a Teacher in the Sutsien Boys High School.

taught her and his older sisters at home. He has sent a brother and sister to our High Schools. He provides his mother and his wife with every comfort.

He is a prosperous merchant, honest and highly respected. On Sunday he holds a service in his store with his clerks, so as to be sure that even those who are not willing to go to church, will hear the Gospel at least once a week.

Picture VIII. Mr. Chu and Dr. Yen are both young men of promise. Mr.



X. Teacher (middle) and two Pupils, Girls High School, Sutsien.

Chu is a graduate of Nanking Seminary and a fine preacher. He is a son of the native pastor in Sutsien City. Dr. Yen first studied medicine with Dr. Brad-



XI. Former Pupil Sutsien Girls High School, and her Husband.

ley, but after the Union Medical University was opened in Nanking, he went there to obtain his diploma. He is now acting as physician for Yenschen station until a missionary doctor can be sent out. He is not only a fine doctor, but an earnest Christian.

Picture IX. Mr. Chien is the son of Christian parents, so from early childhood he was taught the Truth, and was



XII. Kwanti, a Chinese Idol.

well trained by a pious mother. He is a college graduate and is now teaching in Mr. McCutchan's High School. He hopes to study for the ministry after he has repaid the cost of his education by teaching.

This photograph was taken at the time of his marriage a year and a half ago. He had a church wedding—the first of its kind in Sutsien—with bridesmaids, groomsmen and flower girls, and with the bride attired in a becoming manner; not in all the heavy bridal attire in style since the time of the patriarchs.

Picture X. In this picture the two

young ladies at the right and left are Miss Li and Miss Djang.

Miss Li is the daughter-in-law-to-be in a Christian family in one of the out-stations near Sutsien. Because of poverty she was sent by her own family to her future husband's home. She was sent to school by missionary friends for several years until she finished the grammar school. The last years of her education have been paid for by the Girls' School, in which she is now a teacher.

Miss Djang is the daughter of a Bible woman. She too, finished her course of study and is teaching in the Sutsien Girls' High School. As a school girl she was a power for good,

so we look forward to these coming years of usefulness.

Picture XI. This is a photograph of one of the Sutsien school girls and her husband. She is a Christian and hopes that her husband will soon become interested in the Gospel.

Picture XII. To look at this idol, one is impressed with a deep sense of the empty darkness of the heathen religion, and a thankfulness that God has placed His light to brighten this darkness. Every Christian is as a lamp or candle used by Him to shine through the gloom. Pray for them that each one, who has professed His name, may be true and faithful.

OPIUM IN CHINA AND IN THE UNITED STATES.

REV. P. F. PRICE, D. D.

IT IS one of the strange things that while opium is on the decrease in a heathen country like China, it is, if the figures given are true, on the increase in a Christian country like the United States. Not long ago there was a celebration in Chekiang province of the utter eradication of opium throughout that province. There is no opium grown or sold now in Chekiang and practically all that is used comes from Shanghai, where it is sold under pressure from the foreign governments.

We have seen hundreds of Chinese who were impelled only by the principles of Confucianism and by public opinion in a heathen country fighting down and overcoming the opium habit,

and yet we have heard of professedly Christian people in our own Christian nation who are giving themselves up to this vice. I received not long ago a letter from a friend in one of our Southern States on whose heart lay this burden, that two of her best friends were, secretly of course, slaves of the opium habit. If we can not be impelled by a higher motive, surely the example of China and of multitudes of the Chinese people, would move us for very shame to arouse ourselves from our lethargy, and by the strength of God eradicate this insidious and indefensible blot upon our civilization.

KASHING BOYS SCHOOL.

REV. LOWRY DAVIS.

THE great apostle says, covet earnestly the best gifts. There is no more precious gift than the heart of a boy or young man, full of hope, full of trust in his teachers, "believing all things," enthusiastic, and as yet unsoiled by contact with

the world. On the other hand, what a tremendous responsibility rests upon the teacher! How he needs to live on his knees, as it were, continually studying the image of God's holiness, that he may, by the Spirit's power, be enabled to engrave on the youthful heart the

picture of Him altogether lovely! One in speaking to hearts already grown hard and used to the ways of the world has a responsibility, but not to be compared with the teacher of youth, for almost literally the destinies of the youth's heart are in his hands. Woe be to the man who gives a false shape or imprints an unreal picture on such a heart. We doubtless voice the sentiments of the majority when we say that whatever any one of us may now be, as to character, is just what we were about the age of 18, after our beloved mothers, fathers, and teachers, with their loving hands, guided by the Holy Spirit, had moulded the plastic material into the form of Him who loved us and died for us. With deep gratitude to those who have shaped our lives somewhat according to the pattern given from above, we have this year, in this heathen land, tried to pass on to others that which we have received, taking up the splendid work which Rev. J. M. Blain was forced to leave last year. Below will be found some of the things for which Kashing High School has stood in the past, and for which it was established, namely, the training of Chinese youth in man's chief end, which is to glorify God and to enjoy Him forever.

1. The ideal of the missionary in a school these days is an *intensely evangelistic one*. This is a time of competent Chinese teachers. The missionary need not use his time for arithmetic, geography, and algebra. He must be an expert, and be up on all these things, and in Chinese too. But his business in school is to be about his Father's business, to know the spiritual state of every student, and to lead him to Jesus, not only by his words, but by his *daily life* among the boys. The Chinese nation is rotting at the heart because for hundreds of years the youth have been trained to believe that "the truth, the whole truth, and nothing but the truth," is after all, *not* such an important matter. The eighth,

fourth and first commandments likewise. One's own daily life in the fear of God is the only real way to impress upon the plastic heart the unchangeable law, that *righteousness* and that only will exalt a nation. If a teacher can send forth youth convinced of these things, by the power of God, then the future leaders of the nation are being prepared, who will guide their people as Moses of old.

2. *Bible Classes*. It is the missionary's special privilege, because of his special training in the Bible, to teach it as God's own word, in which he himself believes with all his heart, as containing eternal verities. It is his privilege to teach it as the history of histories. If the historical evidence for the absolute truth of the Bible is insufficient for belief, then there is no history, either of America, England, or China. The boys are taught in their study of Exodus that the evidence for the truth of that book, for example, is so strong, that the same line of argument which might do away with Exodus would also as surely do away with the fact of a George Washington. They are also taught that the Bible *in toto* is essentially an Asiatic Book, and that we Westerners are merely bringing *back home* the inestimable treasure, "the deposit," which Asiatic ancestors, because of evil hearts, most obstinately cast away.

3. The only True Liberty and Patriotism in the world are secured from the Bible as fountain source. The remarkable testimonies of the most distinguished men of the globe to these facts are told to the boys. They are required to recite them by heart, as a matter of evidence. If the evidence of the truth of the Gospel is known, then it must necessarily be admitted by the thinking man. If his heart rejects the intellectual evidence, then that is a matter between him and God. But we must present the evidence, both in word and deed, *daily*.

4. The enquirers' class, this year,

numbering about 50. Of these some 10 to 15 have accepted Jesus Christ. They are shown their responsibility. Other boys are looking at the image on their hearts. If it is false, then the Lord will receive another wound in His side. The most terrible menace to Christ is a false disciple.

5. Volunteer Band and Homiletic Class. The former numbers six. Twice a week they meet for study and prayer. They are shown from Scripture that a true minister is a soldier, a slave of Christ, and also an *Embassador* of the heavenly King. If so, then they must know His law, that is, the Bible. So next comes the Homiletic class, following the methods of the Seminary. Then the students preach on Sabbath at some out-station. Afterwards their talks are criticized.

6. Greek Class. This consists of the Volunteer Band. The present Chinese Bible, according to the Chinese, is a very poor translation. For instance, the 23d Psalm has practically no attraction. The 13th of First Corinthians is lost in its beauty to their eyes. Our hope is that some day there may be Chinese scholars who can translate the Bible from the original into such Chinese as will attract.

7. Self-Government Society. This consists of the most trustworthy boys in school, who watch over the younger students as brothers, helping them to understand what righteousness means and reporting to the faculty.

Fall of 1914 opened with 200, 51 in High School, 70 enquirers and 5 volunteer band boys.

THE REBELLION AND THE CHRISTIAN CHURCHES.

REV. P. F. PRICE, D. D.

EVERY great upheaval in China has, under the over-riding providence of God, been followed by the wider opening of doors for the preaching of the Gospel.

This was true even of the shameless Opium War, after which there were new treaties giving larger protection to missionaries and Chinese Christians. It was true of the Chinese-Japanese War, of the Boxer uprising and of every other great overturning in the history of missions in China.

The Rebellion of 1913, known as the "Second Rebellion," was no exception to this rule. The center of this rebellion was at Nanking, and while the people of the city have passed through harrowing experiences, yet the outcome has been for the strengthening of mission work, and for the wider dissemination of the missionary appeal.

The history of the strenuous weeks during which Nanking was under fire and of the subsequent days after the entrance of the government troops, when Chang Hsun and his men sacked

the city at will, is a part of Chinese history that will be written by others. It only remains for us to note here the effect which this rebellion and its aftermath had on Mission work.

Before General Chang and his men had entered the city the terror of his name and his previous reputation for looting and lawlessness struck terror into the hearts of the people. Despite assurances to the contrary, it was generally believed that on entrance into the city his men would be free to prey upon the people at will. A number of people fled from the city. Others sought refuge in the mission compounds, which were believed to be havens of retreat from the depredations of Chang Hsun and his robber soldiers, and so they proved to be. The number of such refugees increased, until within the various mission buildings or camped upon their grounds were some 2,000 people. About a dozen missionaries remained in Nanking during the whole of the siege, each principal center having at least

one foreign representative on the ground.

The gathering of so many refugees within mission walls gave an unparalleled opportunity for getting near to the people, and for giving them under most favorable circumstances the Gospel message. To anticipate in a word, not a few of those who found a retreat within these missionary institutions are now seeking as their personal Saviour, the Christ in whose name they were received.

During days of extreme tension when the capitulation of the city seemed near at hand, and when the people feared the worst, Dr. W. E. Macklin accompanied by Rev. J. M. B. Gill, representing the missionaries in the city, and on behalf of the people, went out to secure, if possible, a promise from Chang Hsun not to molest non-combatants within the city. Gen. Chang received Dr. Macklin and Mr. Gill with all due courtesy, and gave abundant promises which he did not keep.

During the siege, when the situation became more and more tense, the two classes of persons whom the people seemed to look to more than any others were the consuls and the missionaries.* It was under foreign protection that many persons were able to get out of the city, the gates being opened to foreigners when they would not be opened to Chinese. It was the missionaries whose going about freely seemed to have a steadying effect, and it is not exaggerating to say, that if at that particular time the missionaries had left in a body there would undoubtedly have been a general panic. It was only under the protection of American missionaries that the mails of the Chinese Post Office could be gotten in and out of the city.

General Chang and his men entered the city on September 1st, and then there began three days and nights of

an ordeal that those who passed through will not forget. The passions of men were let loose, the soldiers being allowed, without restraint, to plunder, loot and shoot everywhere. But the mission centers were unmolested, and those who were in the mission compounds escaped all personal violence, and were able to keep their belongings which they had with them, though many of their homes were looted, as were all of the homes without exception throughout the city.

When this sort of thing had been going on for a couple of days and the missionaries and others were filled with indignation at the treachery of Chang Hsun, to say nothing of his inhumanity. Dr. Macklin went again to make a protest to him for his conduct. That interview was of such spicy interest as to deserve a separate record. In a word, Chang was talked to with much plainness, indeed with "ghastly frankness." Dr. Macklin told him that his reputation would be a stench in the nostrils of the whole world. Chang contented himself by denying that his soldiers were looting, but finally, under pressure from Dr. Macklin, he consented to send in a squad of soldiers to stop the looting. A few soldiers were sent into the city with this authority, and under pressure they killed one or two of the looters. This was a small check upon the dastardly work that the soldiers were doing, but it did not have much effect throughout the city as a whole. During all this time also, when many soldiers were being killed on both sides, and many of the people—men, women and children were being wounded, a Red Cross society under the leadership of a missionary, and with Christian medical students and other workers as its backbone, did a work for humanity that would have remained absolutely undone had it not been for this noble agency.

The acts of kindness and helpfulness performed by representatives of the Christian religion stood out in bold

*While we are speaking specially of the missionaries, we would not forget that the work of the consuls deserves hearty recognition.

contrast to the hellish work done by government soldiers and by the local rowdies and robbers who banded with them and who listened to no cry for mercy.

The Chinese have not been slow in manifesting their appreciation of the work of the missionaries during the time of stress. Numbers of scrolls were given as tokens of appreciation. The Theological School received a most significant one which is now hanging in their reception room. On it is inscribed in large characters, "By the Grace of God Re-established." This sentiment, coming from non-Christians, is very significant of the kindly feelings kindled by contact with the Christian Church. Shortly after the trouble had subsided, Mr. Ting, a prominent and wealthy resident of the city, and an ex-high official, prepared a feast for the foreigners who were in Nanking, and in commemoration of their work. He entertained his guests in a most gracious manner, being himself a striking example of a gentleman of the old school. The address which he delivered on the occasion was a remark-

able recognition of the influence and fruitfulness of the Christian religion.

But the most gratifying result of all is that the door of opportunity is now open in Nanking as never before. Missionaries who have resided in the city for thirty or forty years have never seen anything like it. All classes of people seem to be accessible. Whenever the preaching halls are open they are full. There is a readiness to listen and an inclination to believe. A striking example of this is the fruitfulness of the work being done among the literati of the city. Every Sunday afternoon Bible Classes are held for them, at which time there is also singing and a Gospel message. They attend in numbers varying from two to four hundred, and more than two hundred have put down their names signifying their desire to become Christians. These are men who only a year or two ago were known as proud and seemingly inapproachable Confucianists.

In a word, God has made all these seemingly untoward events redound to the glory of His name and the furtherance of the Gospel.

Nanking.

GOOD NEWS FROM A FAR COUNTRY.

REV. J. MERCER BLAIN.

IF ONE had told us a few years since that we should witness such meetings as have just closed here at Hangchow, we could hardly have made ourselves believe it. Mr. G. Sherwood Eddy, formerly in mission work in India, but now connected with student work for the Young Men's Christian Association, is making a tour of the more prominent student centers in China and presenting to the students the subject of Christianity and what it will do for their country. The meetings were under the auspices of the Union Evangelistic Committee of the city and were held for three afternoons in succession in a large theater, which was loaned by the management, who

declined to receive any rent at all. On the first and second days it was necessary to hold two meetings in order to accommodate the immense crowds. Two thousand men waited outside while Mr. Eddy addressed the more than two thousand inside. The speaker dwelt throughout on one main point, namely, "It is Character that Makes a Nation." He showed by charts and comparisons with other countries the real wealth of China, both in material resources and in men of intelligence and ability, and pointed out with no uncertain sound that her weakness lay in her lack of men of character. He showed how the various religions had failed to correct this weak-

ness and how Christianity alone could furnish the kind of sterling character needed in China. He urged men to study the Bible for themselves. His language was simple but very forceful and his interpreter, Mr. C. T. Wang, a graduate of Yale, an earnest Christian and formerly Vice-Speaker of the Senate in Peking, drove home the truth in strong and elegant Chinese, which was understood by all present and often heartily applauded.

On the second afternoon, after a stirring appeal, 1,016 men signed cards expressing their willingness to study the Scriptures. This number was afterwards increased to more than twelve hundred, the greater number being students from government and private schools, including normal schools and law schools. The schools were all given a half holiday for the three days. While Mr. Eddy was speaking to the men, Mrs. Eddy was speaking to the female students and other women in the largest hall available. More than three hundred women agreed to study the Bible.

The Christian forces of the city had been preparing for months by prayer and organization for this real mission to the educated classes. The audiences were made up of students, teachers and officials with a good sprinkling of substantial business men. A special committee composed of missionaries and Chinese leaders is working hard on the organization of classes for both men and women. One gratifying feature about the follow-up work is that practically all the classes for men are to be taught by the Chinese, many of whom have been undergoing normal training for this special purpose. In our own Southern Presbyterian section of the city there is a large number of schools and no less than seven of these Bible classes are to be taught in connection with our work. We have found it necessary, in order not to lose this opportunity, to rent an additional house, as our present quarters are entirely too

contracted for this work. Most of the classes are to be held at nine o'clock on Sunday morning as the schools are closed on Sunday. In our newly rented building we have arranged one room in which a regular preaching service will follow the classes and hope in this way to have many of the students stay for the regular worship.

It was our pleasure last Sunday to see, as a first-fruit of these meetings, one of our most prominent officials baptized in the now self-supporting Presbyterian church, formerly connected with the work of our Northern brethren. He had been reading the Bible for some time and was perhaps already a believer, but was brought to a decision on this occasion. Once he decided to accept Christ, he was anxious to do it publicly. A missionary, who heard his examination before the Chinese session, says that it was thorough and eminently satisfactory. His attention was called by the elders to the fact that in his position he would have to attend public functions where wine would be drunk to excess and that if he yielded to this and similar temptations, he would not only injure himself but the church too. He replied that he had faced that question and would resign his position before he would compromise his profession. After his baptism by the Chinese pastor he gave an earnest word of testimony.

Of course, some of the Chinese press, while complimenting Mr. Eddy on many things that he said, expressed the opinion that when it came to religion, each country had better be content with its own, but the whole attitude of the people and the government has undergone a great change in the last three years. The movement here in the provincial capital is being felt in the smaller district cities. For instance in Kashing a missionary is teaching the English Bible to a large class of students in the largest government school in the city every Sunday

morning by special invitation of the Principal.

These meetings were followed by
PEACE SUNDAY.

In response to suggestions from the churches in Peking, Sunday, Oct. 18th, was made a day of special prayer for peace in the world and a hasty conclusion to the European war. A union meeting of all Christians was held here in a large hall on Sunday afternoon. The Government in Peking sent special communications to Provincial Capitals asking officials to attend these services. The Governor of the province, the Magistrate of the city, a prominent judge and the Commissioner of Foreign Affairs for Chekiang were present either in person or by proxy. Mr. Wen, the Commissioner of Foreign Affairs, who had been baptized in the morning, was present officially and read a message from the Governor. The provincial officials wired the officials in district cities so that they attended similar services in their respective cities. Thus, again, at least in this province, we have government recognition of the Christian church in China.

Think of the management of a big theater in a city of 800,000 Chinese, being willing to *loan* their building for the proclamation of Christianity! Think of the Governor sending his representative to open the meetings with a word of welcome! Think of the Governor proclaiming a half holiday for all the schools for three days so that the teachers and pupils might attend

the meetings! Think of thousands of Chinese Christians praying to God for peace among the so-called Christian nations of Europe! Think of Chinese officials attending these prayer services and notifying subordinate officials in smaller cities to do the same! Think of all this in CHINA! If that were all, we would feel that wonderful progress had been made, but think of what it means, if only a fraction of the thousands throughout China who have promised to study the Bible remain true to their promise! We find ourselves saying, Is this really China or are we dreaming?

It does seem that we are at the beginning of great things in China and our hearts are cheered. God's spirit is working and will work to completion in His own time. The church itself is stirred up and there is a decided and growing tendency toward the proper sort of independence and self-support for which missionaries have worked and prayed for many years. This is the day of golden opportunity in ancient Sinim. It is a time when we may expect Satan's hosts to be more active than ever, and when we need, perhaps more than ever before, the prayers of God's people everywhere.

Pray! Pray that China may be speedily given to the Son as his inheritance. Dear reader, will YOU not pray daily with us for the coming of the Kingdom in far-away China?

Hangchow, China, Oct. 20, 1914.

A PROMISING YOUNG INQUIRER.

REV. H. W. MYERS.

IN DOING personal evangelistic work the most important point is to get in touch with your man.

Whether you do it through English, a good dinner, a telescope or a railroad journey is quite a minor matter. Get a good hold on your man—and then preach Jesus to him as the Saviour of men. One good lady mis-

sionary of considerable avoirdupois tells with gusto how she was once traveling on a little coast steamer, and as she attempted to walk across the cabin, the boat gave a lurch, and she sat down with force on the head of a fellow passenger who was asleep on the mat floor. After due apologies, she took the opportunity to ask him if he had ever

heard anything about the Gospel, and began to preach to him.

The way we got in touch with young Ishikawa is unique in my experience, though others may have used the same method. Mrs. Myers and I were returning at dusk from a wedding feast, and were just entering the gate, when someone darted by and with a quick jerk went off with Mrs. Myers' hand-bag. There was not a cent of money in the bag, nothing but a pair of gloves and a handkerchief, but I did not know that, so I followed him. He was twenty and I forty; he had on just enough to make a good bathing suit, and I was dressed for church; he was in racing trim and I was not. Altogether, I have hardly ever had so much difficulty in getting in touch with a man I wanted. He darted down a side street and I followed at full speed, shouting "dorobo," at the top of my voice. As a small boy I used to think I could run, but he outran me and, as he rounded the fourth corner I lost sight of him. Where my legs failed me.

my voice did the work, and a few minutes later I got word that the young man had been captured and the hand-bag recovered.

Going at once to the police station I asked permission to talk to the boy. His father was a school teacher, and he had a fairly good education. There was no need for him to tell how the story of the prodigal had been repeated in his life. The tears rolled down his cheeks as I sat and talked with him. I tried to show him that the Heavenly Father in love and mercy was sending him imprisonment to stop his downward course and lead him to a new life and salvation. After a short prayer I gave him a Testament and some other books, and promised to call on him in prison. This was six months ago and he tells me that he is trusting in Christ for salvation, that he is praying daily, and that he has read the other books and a good part of the Testament, and I believe he has really entered upon the new life in Jesus Christ.

Kobe, Japan.

A CHRISTIAN FUNERAL IN JAPAN.

REV. A. P. HASSELL.

THE accompanying photograph is that of a funeral procession just leaving the church at Takamatsu on a recent occasion. A Christian funeral is one of the sights that never fail to draw a crowd in Japan, where such a thing is a comparative rarity. It was hence very difficult for the photographer to get the crowd from in front of the camera long enough to snap the picture, though he severely scolded some of the little boys once or twice, and after all some little heads ventured too far forward just as the shutter opened.

Some one may ask why a Christian funeral is more interesting than any other. Some years ago, before Christianity became as well known in Japan as it is at present there were many gruesome stories gotten up by haters of

Christianity in regard to what would happen to one who became a Christian. Today these stories are perhaps little thought of by any except the most ignorant, but even since I came to Japan one little fellow stopped coming to Sunday school because his school teacher told him that if he went to Sunday school he would be crucified when he died.

But one of the things that even yet seems curious to the Japanese, is the manner in which a Christian is buried. The body is laid out straight, the eyes close, and instead of doubling up the corpse and putting it into a tub, often having to break some of the bones, it is buried in a coffin and somewhat resembles a person reclining in sleep.

Indeed, it is not surprising that our funerals are of interest to those who



A Christian Funeral in Japan.

are not accustomed to our Western ways. One of their funerals is of intense interest to one coming to Japan for the first time. I had for a long time been curious to know what position a corpse could possibly occupy in a tub. Last year a Christian gentleman died in our neighborhood and the funeral services were conducted at the house. After the sermon had been finished the old grandmother of the deceased arose, went over to the brand new tub which was about the size and shape of the half of a barrel sawed in two in the middle, though a little taller perhaps, and began to untie the straw rope that held the lid on. Then we were invited to view the remains. The corpse was sitting upright with the knees almost touching the chin, the head was covered with a wreath of flowers, the face well covered with talcum powder, the eyes wide open, and by his side were a hymn book and a Bible. It seems to be the custom to put in some object that the deceased held dear.

But to return to my description of

the funeral, the picture of which is before us. There was an unusually large number of flower carts present on this occasion, many of which were sent by non-Christian friends of the family of the deceased child. When some of us arrived at the church we noticed among the flower carts lined up in front of the church, one cart from which was curling up the smoke of an incense vessel. One of the old elders also noticed this and for some reason or other this cart soon disappeared. A non-Christian Japanese thinks it a dreadful thing for one to be given what they call a "lonely funeral." Hence, no matter how vile a life one has lived, if the financial circumstances of relatives and friends will permit, he or she is buried with great pomp, the procession being accompanied by a number of priests, flower and incense carts, pigeons, and a great number of boys and men carrying lanterns, bamboo poles with strips of paper hanging to them, and various other paraphernalia.

The present funeral was far more simple than the ordinary Buddhist one but could hardly be called "lonely," as there was quite a procession of Christians and non-Christian friends. The Christian cemetery is about a mile from the church and is one of the most beautiful spots about the city, commanding a view of the inland sea, the neighboring mountains and the city below. The mountain is covered with large, beautiful pines which lend a quiet sublimity to the place and one feels glad that God has prepared such an "acre" in a country where one can scarcely escape from the sights and sounds of heathenish practices while he lives. The grave was rudely dug, having been previously prepared by the cooley undertakers who bore the coffin on a kind of a stretcher on their shoulders from the church to the cemetery. With a hymn, prayer, and benediction,

the services were finished, after which some moments were spent silently walking about viewing the graves of dear friends of other years. It is indeed a touching scene when the Christians are standing here and there with heads bowed and eyes closed beside the graves of loved ones. As they turned away one could observe a very low and reverent bow, which is the necessary accompaniment of every feeling of veneration or respect with a Japanese. One cannot help feeling sometimes that this is dangerously near the heathen custom of worshipping the departed spirit, but one would far better use his nerve energy in worrying over something that there is a possibility of remedying and simply attribute the custom to the innate desire of the Japanese to be respectful and to do all things in a fit and orderly manner.

Takamatsu, Japan.

YENCHENG FIELD NOTES.

REV. HUGH W. WHITE.

BY THE special blessing of the Lord, temporary provision has been made for the medical work here. Dr. Hewett, of the China Inland Mission, a man of twenty years' experience in China, told his mission that he wanted to come to Yencheng, unless they had a station as badly in need as we were. They could not take up his challenge, and agreed to lend him to us for one year. What a relief from anxiety! Just two weeks ago our baby boy was having convulsions and no doctor within a week's time. Happily I was at home then. You will not know until you try it, what a strain it is to have to leave your wife and children alone in a Chinese city while you go on a week's journey. While away you are constantly, wondering what you will find or may not find when you return. And now the Hancocks can come back. What they have been through with! All last winter knocking about from pillar to post.

When they did come home in the spring, Mrs. Hancock fell ill immediately, and had to be taken away. This summer Mr. Hancock, while away from his family, got down in bed, and had to be "toted" down the mountain, and taken by steamer to Chinkiang. There he met his wife, found his baby ill, and they have "enjoyed" two months with Mr. Hewett in bed, away from home, and nobody to look after their work here. They were facing the problem of what to do. To come here without a doctor seemed hardly feasible. Living as they did last year, scattered everywhere had broken both of them down. And when they came to the Red Sea, behold, the Lord had a doctor ready. Now we are expecting them any hour. Mrs. Hewett is with them, and the Doctor will follow before long. I feel like having Thanksgiving Day ahead of time this year. True, there is still a skeleton for our feast. Next year Dr. Hewett must

leave us. Will the home church send us a man by that time, or shall we have to face the ordeal again? But these trials have strengthened our faith. The Lord will provide.

We are also nearly ready for a house-warming. The first building put up in Yencheng by our mission is getting the roof on. It is a residence, which we are to occupy, at least for the present. We ourselves should have preferred to build the church first, but the Children's money has not come in yet, and this residence money was provided already, so it got the right of way. For the land on which it is built we had to borrow money from other funds, and we are looking forward to the Children's Fund to repay it. Now for that hospital, and a home for the Hancocks, etc., as soon as matters can be arranged.

Another noteworthy event. We held Presbytery a few days ago at Funing, one of our outposts. Two years ago there was not one baptized Christian, and now Presbytery could meet with our organized church. It was a grand sight for a heathen city. The mayor, aldermen, and leading citizens gave us a welcome feast. Crowds attended church. One night, feeling unwell, I was lying on my bed close to the street. As people passed back and forth, I could hear them discussing what they had heard at our chapel. The Gospel message was the talk of the town. An event of special interest at the time of Presbytery was the baptizing of Mrs. An. She is a Chinese lady of the better class. Her testimony before the session was about the clearest, strongest that I have seen in my twenty years' experience in China. Her feelings were deeply moved, and she came out boldly

before a large congregation, alone, to receive baptism.

I am not going to tell you now about the famine cloud hanging over us. Ominous sounds are heard that threaten disaster to the people, and by spring I fear many will have been swept away. I suppose it may be within the scope of these notes to mention a book that I am just issuing for the benefit of the church at large. We used to see quite a number of helpful books issued from this China mission in the days when Dr. Du Bose was with us. I was asking Mrs. White last night whether others of our North Kiangsu Mission had issued any books in English. If so, I cannot remember them, nor indeed in the Mid-China Mission either, not within the last ten years or more. I seem to be the only one with the temerity, or to put it less elegantly, with the "brass," to attempt it. If the book falls flat, I may regret my hardihood. No, I do not intend to regret it, for the book, which is called "Jesus the Missionary," is intended, by comparing our lives and work with that of our divine model to bring out the weaknesses, and faults to which missionaries are most liable, so that the blunders we have been stumbling through may not be repeated with others. If, by reading this book, one man or one woman may be enabled to become an efficient missionary, or one can be prevented from making a missionary failure. It will be worth what it has cost. It will be on sale by the Presbyterian Committee of Publication, Richmond, Va., and the cost will be moderate. I will send a copy to the Executive Committee of Foreign Missions.

A FAREWELL FROM MR. HENDERLITE.

LET me, please, through your columns, say a word of goodbye to your readers.

Tomorrow we start back to our work. My final word is, not to let the war and the feeling of uncertainty con-

sequent thereon cause you to relax your efforts to evangelize your part of the foreign field.

It is in these troublous times that we missionaries can do our best work. I wish to leave especially on your



Side view of Descalvado Presbyterian Church, Brazil.

hearts our training school in Garanhuns.

If you will help us now we will practically evangelize all Northern Brazil in five years.

Do not forget to make the Prophet's cake that I told you about.

To the good ladies of Montreat and others who wish to help with our students, let me say that we have found it best not to give the name of any special student. It makes trouble and creates rivalries. Yet I want you to know the name of each boy and all about him. As soon as I get back and know the new boys I shall write you fully.

One of the boys you are helping is the grandson of the "Old lady who died on the train." His name is Antonio, and he has two uncles and a brother-in-law in the ministry, doing splendid work. Another student is the tall country boy who did not know how to sit down in a chair. The one who "ate up his horse" in order to continue his studies.

He has been accepted as a regular

student and in two or three years will return to the far interior to preach the Gospel to thousands of his fellow countrymen.

Ten years ago a lawyer on the Eastern Shore of Virginia (He is now a judge), sent me \$60.00 for three years. As a result, for seven years a useful pastor and evangelist has been preaching in Brazil.

I go back trusting to you to help me in this work and to make it worth my while and bye and bye we shall have a great time together because of it all.

Good bye, then, all you good people of Texas and Mississippi and North Carolina. Good bye you friends in Staunton and Woodstock and some few other places in Virginia that I was permitted to visit.

Good bye also all the good people in all our Southland that I did *not* get to see. It is not my fault; I did the best I could.

New York, Nov. 30, 1914.

A LAYMAN'S APPRECIATION OF OUR MISSIONARIES IN THE FAR EAST.

LOUIS A. HOLMAN.

DURING the past eight months I have been wandering about the Far East, from Yokohama west through Japan to Nagasaki; from Shanghai north, through the new Chinese Republic to Peking and Mukden, and down through Seoul to Fusan, in the subject land of Korea; from Fusan across the straits to Shimonoseki, back again to Shanghai and then south to the British island of Hong Kong and the great city of Canton. From mission station to mission station by the good providence of God I have held my way during all these months, until six weeks ago I turned my face once more toward "home and friends and native land."

My lot was cast more especially with the missionaries of the Southern Presbyterian Church, but I was hospitably received also by Northern Presbyterians, Baptists, Methodists, Episcopalians, Congregationalists, and Disciples, besides coming in contact with Plymouth Brethren, Duncards, and Roman Catholics.

I was a member of the Rowland party that went to the Orient last April. I stayed four months after the others returned. My business was to operate a cinematograph in the endeavor to produce something that would vitalize the regular missionary meeting, and make it a more effective agency for bringing home to our people a more direct responsibility in the great work that is being done so unobtrusively throughout the Far East. This gave me a unique opportunity for a close-range study, not alone of the natives of the Orient, but of those whom we have sent from America to be their teachers. This week I returned home, and I feel that before again settling down to the life here I should like to say a few words of appreciation of our representatives in the Far East.

While in these distant lands, I lived not only in the substantial city houses of university professors, where one finds practically all the comforts of home, but also in the mud houses of pioneer missionaries, where the efforts to make the home attractive brought tears to the eyes. Under slate roofs and under thatch there was always the same hearty welcome.

In some places I had for guides, men who had grown gray in the service, who had survived years of oppression, of persecution and of fanatical hatred. In other places I was shown about by boys, whose memories do not reach back to the troublous times of the Boxers. Was my guide man or boy, there was the same courteous consideration for the guest from America.

I met men and women scarcely out of their teens who were struggling to overcome the initial difficulties of learning the language of the people whom they had come to teach, and I met others who can scarcely recall the days when they were not missionaries, some who do not dare return to America for fear their Board will consider them too old to send back. New-comers or veterans, I found all loving the people to whom they ministered, enthusiastic over the work, and rejoicing in the opportunities it presented for uplifting the race.

Medical doctors, editors, school teachers, and preachers have been my hosts, among them Americans from North and South, Canadians, Englishmen, Scotchmen and Irishmen. Neither profession, nationality, nor denomination stood in the way of a whole-hearted hospitality being shown to the stranger. I have known these men and women in Japan, China, Korea, at all seasons, day in and day out, working earnestly under difficulties so many and so prolonged as to amount almost to a per-

manent condition, yet always cheerful, always hopeful of the final outcome. Then, too, and perhaps this surprised me most of all, for a Christian missionary must of necessity be cheerful and hopeful, I found these men and women although living under abnormal conditions, and having come from all walks of life, delightfully human, wonderfully companionable, amazingly resourceful, and having a fund of knowledge of ways and means, of men and affairs, that seemed inexhaustible.

Missionaries, I suppose, must have their faults, but as I recall them one by one, those of the noble company whom it was my good fortune to meet face to face, I have no hesitation in saying that I believe them to be the finest class of persons that this world holds.

Yet I was painfully reminded on the voyage home that there are those who think differently. A fellow passenger asked about a certain group of persons. He was told who they were. With a scornful curl of the lip he remarked,

"I have no more use for missionaries than for yellow pups." I wanted to meet this man, but I did not accomplish it. I am prepared with facts and photographs to demonstrate to such the practical work that the missionary is doing for the good of his fellows.

I sincerely believe that no normal man, whatever his prejudices may have been heretofore, could live for a week in a missionary's family without becoming deeply interested in the work. He could not follow the missionary in his daily rounds for this same time without being influenced thereby for the rest of his life. It is impossible to see the miracles that Christianity is working in the outer appearances and the inner life of the peoples of the Far East without taking off your hat to the missionary and acknowledging him a light in the world, "a city set upon a hill that cannot be hid," one whose "deeds may be made manifest that they are wrought in God."

Needham, Mass., Dec. 12, 1914.

LETTER FROM A YOUNG STUDENT VOLUNTEER ON THE BATTLE LINE, TO HIS FRIENDS IN PARIS.

WE HAVE been receiving some intensely interesting letters from Mrs. R. A. Haden, who is sojourning with her relatives at Neuchatel, Switzerland, where she is in close touch with the things that are happening on the French and German frontiers. In a letter just received, she sends the English translation of a letter written by a young student volunteer to his friends of the Volunteer Union in Paris. Mrs. Haden says of this young man that at the outbreak of the war he was a medical student at the University of Lausanne, where he was the leader of the Boys' Missionary Band. Being a French subject he had to answer the call to the colors. His father is a minister in the French Protestant Church.

The letter was in answer to a message received from a group of student volunteers and members of the Y. M. C. A. in Paris, and is as follows:

September 9, 1914.

Dear Friends:

"It is with grateful emotion I thank you for the message which you have addressed me. It found me in the trenches and you cannot know how much good it did me.

What a trouble you take for me who am an entire stranger to you, but you let me share like an equal with your dearest comrades in your Christian solicitude. What a joy for every Christian heart, lost in the mass of the armies, to feel itself joined more closely to you. War cannot hurt such; we are tied into one!

My deepest desire is that, thanks to this union maintained and strengthened by you, dear friends of Paris, we may be prepared, disciplined and the endurance of war helping, to help on the decisive, all-peaceful conquest, the aim of our life, make Jesus King.

I stop a moment,—the canonading deafens me. My men are brave Savoyards. One could hardly hold them, while they could get hold of wine. Their ardor pulled them along. Now, the fire has made them wiser. They make excellent soldiers, when forced to practice abstinence. If you could hear their many sallies! I am jubilant that many have to bemoan their drink.

Their heart is excellent! How often have I seen it, on our forward marches, how one of them would hold out his cup to a wounded German, and that one, touched in spite of himself, thank with a salute.

Before the fire, the worst of feelings were animating them! After the fire, the nobility of their race has come out—and hardly any other but this feeling—pity. Because of this, I dare hope for the best as to the consequences of this war, according to God's will.

We are full of vigor. Having questioned

a number of wounded Germans, I have come to know often that the Bavarians regret the war, and the Prussian general high-handedness over all Germany.

May God uphold you day by day, you who are in suspense without the interest of the fight. Time must seem tedious to you. And on the other hand you make such good use of it—that from there you help on our victory.

Thank you for reminding us that by looking up we receive courage. It has been my own experience and, I believe, that of many student volunteers.

Believe in my entire devotion,

Yours.

F. WESTPHAL.

P. S.—I have just changed my place. An obus has just burst in my place. Thus God is keeping me, and has done so several times.

ITEMS FROM KOREA.

REV. R. T. COIT.

THE last annual meeting of our Korea Mission was universally acknowledged to be the most spiritual and helpful meeting our Mission has ever held. Although there was great difference of opinion over vital questions, yet there was, through all the spirit of harmony and mutual love manifest.

The proposition made by the Korea Mission to the native Church, to give one dollar for every dollar raised for endowment of country schools, has met with a response far beyond the most sanguine hopes of the missionaries. They have already raised and turned in to their treasurer much of their amounts. Some of the groups raised as much as 1500 yen, thus assuring the placing of our country church schools, the feeders to our high schools, on such a footing, that we can get government recognition. Nothing is more encouraging than to see the native church thus rallying to church and Christian education.

The enlarged church building at Soonchun, our newest station in Korea, has already proven too small to accommodate the crowds, which the past summer overflowed into the church

yard. At a meeting of the officers in charge it was decided to build a new church at once, and work was begun in November, with appropriate exercises. The congregation turned out as a body and the boys' and girls' school marched to the site in a body and each member of the congregation took his turn in excavating the site, while the school boys carried several loads of rock from the city wall close by. At the recent communion there were 28 baptized and about the same number enrolled as catechumens.

There are now some six Sunday schools under the oversight of the Soonchun church and some 500 are enrolled. Eight years ago there were no Christians in the place. At a weekly prayer meeting outside the South gate, Miss Greer reports more than 100 in attendance.

Two new members have been added to the Korea Mission who joined without the knowledge of the Executive Committee:

Miss Grace Pratt, born in Soonchun, and Mr. Robert Manton Wilson, Jr., born in St. Louis. Both of these members have received a warm welcome.

TURKEY'S CRISIS.

THE recent actions of the Ottoman Empire are of unusual interest to friends of Christian missions, even in the midst of the other stirring events in Europe. The first is the abrogation of the "Capitulations," or treaties granting to foreigners extra territorial rights in Turkey. In case the Turkish government is ready to frame her laws in harmony with those of other nations and will guarantee equity in her courts of justice, there can be no valid objection to her wish to have full jurisdiction over foreigners in her territory. If, however, there is to be discrimination between Moslems and Christians, or if the right of search and of arrest and imprisonment are to be abused, there is strong ground for objection on the part of other nations.

The entrance of Turkey upon the war, by the bombardment of Theodosia and Novorossysk, on October 29th, is a more serious move. It means union with Germany and Austria against the Allies. Whatever the outcome of the conflict, the missionary situation must be greatly affected, since Greece, Bulgaria, Rumania, and, possibly, Italy will be embroiled, and if Germany and Austria should win, then Turkey will undoubtedly demand a large increase of territory in Europe and, probably, in Africa. If, on the other hand, the Allies prevail, it seems inevitable that the Turk will be driven out of Europe, the Dardanelles will be opened to all nations, and the last strong Moslem power will be utterly destroyed. It

seems probable, in such an event, that Turkey would be "carved up" between Great Britain, France, and Rumania—Asia Minor, Syria and Arabia being involved in the redistribution of territory. This would not only affect the Moslem, but the Jew—whose further immigration into Palestine has recently been prohibited. When the Jews and the Holy Land become involved in this gigantic conflict, the signs of the "last days" mentioned in prophecy are apparently being fulfilled.

In the meantime the situation is extremely serious for British, French, and American missionaries and their properties. Even Turkish citizens have sent their families into the interior, and the British Ambassador at Constantinople has announced that he cannot be responsible for the protection of British citizens in Turkey. Robberies, murders and general disturbances from outlands have increased, and open threats are made against foreigners and Christians. If war sets Turkey aflame there is a possibility of more uncontrolled and vicious lawlessness than in the days of the Boxer uprising in China. The thought and prayer of every Christian must turn to Almighty God—on Whom alone is based all hope of peace and safety. More than ever will Christians pray for the speedy return of Him "whose right is to reign," that Jesus Christ, the Lord may put all things under His feet and rule with the scepter of love and righteousness.—

Missionary Review.

There is hardly a reader of THE SURVEY but who could secure at least one additional subscription to the magazine at 50 cents. Do this for SURVEY WEEK. (See announcement in front, on Jack's page) and let us make it a memorable event.

PERSONALIA.

We have received a very interesting letter from Rev. Thos. L. Harnsberger, who went to China two years ago and is now living at Taichow. The following extract from the letter will be of general interest, as well as of special interest to those who know him personally for the insight it gives into the life of a missionary in China during the waiting period while he is learning how to talk.

Mr. Harnsberger writes:

"We have been doing our best to put up a nice foreign dwelling house during the summer, and it is no easy thing for a green lad in China to take care of twenty or twenty-five carpenters and brick men who know nothing at all about the construction of a foreign house, and I, on the other hand, know less about sputtering in a Chinese explanation. All day long, we have been very busy getting this house up properly, over-seeing and teaching some in our Chinese Day School, occasionally slipping off to the villages near by, preaching, selling Bibles and tracts; and every night with our teacher finds us pounding away on this dear, dear language. During this past year, we have really neglected our English reading and every recreation, turning our whole time to language and being with the Chinese.

"Our home is nearing completion and our second year's examination will also be off our hands shortly, and then we shall be ready for the real thing—active preaching every day.

"Your inquiry as to fulfilled ideals of our work in moving us to come to this great field of labor: Of course its too early to say yet. Many ideals, hopes and aims have undergone a complete change, and, like the Chinese way of doing things, have turned upside down. Mrs. Harnsberger and I have, like all newcomers, been thrown on the Lord for help and strength as never known before. We have been compelled to *stand still* for two whole years, when all the time we have had a great fever to be doing something for our Master. To me there have been times when I was holding on to the Lord for dear life to even keep a toe-hold on myself and on the ideal before us. To 'possess ourselves in our patience' has been our battle line ever since we arrived and always will be, I suppose.

"There is a great burning in our hearts that we may soon be placed in the front ranks, faithfully *being* and *doing* everything possible for the Captain of Our Salvation; to open the eyes, ears and hearts to the knowledge of His Grace and Redeeming Love. It is slow, hard and most difficult work, but we hunger to be among these multitudes doing our very best every day.

We have progressed far enough in the language to feel that God certainly *wants us* right here. So we are happy, contented, and hopeful for Great Things from God for these to whom we minister."

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We have a letter from Miss Charlotte Kemper, written forty-eight hours out from Rio, reporting that Dr. Gammon's party were all well at that stage of the journey. They had been in dread of possible over-hauling by German cruisers all the way down, but as a matter of fact did not come in sight of any hostile ship. The "Vandyck," however, was captured on its return journey and its passengers put ashore at Bahia. What became of the ship itself we have not yet learned.

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We would call the attention of the friends of Mrs. Kate B. Cowan, who has been doing faithful service for so many years at Alto Jequitiba, of her transfer to Lavras, where she is now teaching in the Girls' School. We publish herewith a picture of Sr. Annibal and his wife, who have charge of the church at Alto Jequitiba, and also a group of the Ladies' Aid Society. Mrs. Cowan writes that the society has about fifty members, a band of earnest Christian women and girls who help nobly in the church work.

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A letter from Rev. W. McS. Buchanan announces his safe arrival in Kobe on October 16. He and Mrs. Buchanan and the children all stood the journey well. They were met at the wharf by a crowd of friends, the Fultons, the Myers, all the teachers and students of the Seminary and representatives of the various churches and chapels in the city, besides a number of individual friends. Altogether Mr. Buchanan seems to have quite an "abundant entrance." The closing sentence of his letter is as follows: "The seminary is prospering, the church in general is advancing, and various evangelistic campaigns are being held all over the Empire. We trust that you will continue to pray that Japan may speedily be brought unto the Kingdom."

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We congratulate Dr. James B. Woods on the completion and opening of "the new Tsing-Kiang-Pu Pitiful and Merciful Hospital." This is the literal translation of the name given to the hospital on the Chinese card of admission. The last few years of famine conditions and the vast numbers of famine sufferers and victims of famine fever who have been treated at the hospital in its unfinished state give a peculiar pathos and appropriateness to this name. Funds for the hospital have been accumulating

through long years, during which Dr. Woods could only wait patiently, doing the best he could with the very inadequate and unsatisfactory equipment which we have been able to provide for him and his work. Another doctor and a trained nurse are most urgently needed to help in the work. The wonder is that Dr. Woods has not long ago become the victim of nervous prostration on account of the enormous work which he has had to carry on with so little help.

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The friends of Mr. and Mrs. C. L. Crane will be grieved to hear of the death of their little girl, whose birth was announced in a recent number of THE SURVEY. Our sym-



Residence of Rev. and Mrs. Henry M. Woods, Hwaiianfu, China.

pathy goes out to the bereaved parents. May the Lord hear them in the day of trouble, send them help from the Sanctuary, and strengthen them out of Zion!

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We welcome as a contributor to this number of THE SURVEY Mr. Louis A. Holman,



Upper row, left to right—Rev. O. F. Yates, Mrs. H. M. Woods, Rev. H. M. Woods.
Lower row—Mrs. O. F. Yates, Miss Josephine U. Woods, Miss Lillian Wells—Hwaiianfu, China.

the Art Editor of the *Youths' Companion*, who has recently visited our Missions in the Far East in company with Mr. Rowland, Mr. McCallie and Dr. Silliman. Mr. Holman remained in China for some time after the other members of the party left and visited many of our missionaries in their homes and actually took part with them in their work after the manner that Mr. Wm. T. Ellis did some years ago. His article published in this number of the magazine gives his impression of our workers and their work. We publish it with a great deal of pleasure, and will be glad to hear from him again.

O FUMI SAN.

MRS. A. P. HASSELL.

MISS ATKINSON, who is at home on furlough, was stationed here at Takamatsu two winters before going home. Before that time she did evangelistic work in Kochi. It was while living in Kochi that O Fumi San came to live with her.

O Fumi San's father was a Christian, and then at his death the old grandmother, a Christian, did all that she could to keep the little family together, though there were hard times for them all. When the old grandmother died there was no one to stay at home with the little ones when

the mother went out to work, for work she must, and as a trained nurse she was away most of the time. The easiest way, as the mother, a non-Christian, saw it, was to give the children away to anyone who would have them. When Miss Atkinson heard it she felt so sorry for the little ones. By denying herself many things, she was able to take at least one of them to raise and, besides the child's affording her comfort in her lonely hours (for there are times when, to one shut off in the country, the loneliness is almost unendurable), Miss Atkinson could give her a good Christian education.



Taniuchi Fumi San, Takamatsu, Japan.

O Fumi is a bright child and learns quickly. She is devoted to Miss Atkinson,—“Sensei” (teacher), as she calls her. She is a very pious little child, too, for her age. She is now about twelve years of age. She goes to Sunday school and church regularly and has memorized the Child’s Catechism, thereby getting her name in the Christian Observer. She is now learning the Westminster Catechism and a number of hymns when I last heard from her. In the spring of last year we were so glad to hear her publicly profess Christ and to see her receive baptism. One might think that with her bright mind and her loving “Sensei,” things would go along very smoothly with the little

girl, but when Miss Atkinson left Kōchi to come to us, she took her to say “goodbye” to her little baby brother, and when O Fumi clung to the dirty little fellow and hugged him, and said with tears in her eyes, “Oh, I can’t leave him,” you can see that down in her little heart it was sad for her to be parted from her dear ones. Then, in her school, being one of the very few Christians among the great number of heathen children, she was often ridiculed or treated differently from the others, even by her teacher. This was hard to bear, and whenever the big heathen festivals took place many times a year and the children were marched by their teachers to these scenes of gaiety and worship, and again when the government had the teachers take the children to shrines to worship, O Fumi must not join them in this. You can see how hard it was for the little child to stand out against it.

The Christian training which Miss Atkinson has given her has certainly been a blessing. She is a strong believer in prayer, and in Miss Atkinson’s household she often joined in the prayers at family worship and prayed for definite things. She is always ready to take from her own meagre savings to give to any poor, needy person. When Miss Atkinson returned to America on furlough in June, O Fumi was left at the Nagoya Girls’ School, where she is studying now. She often talks of Bible Woman work and says she hopes to become a Bible Woman some day. If she continues to grow in faith as she has begun, and grows stronger in body too, we may expect a good worker in a few years to come.

Takamatsu, Japan, Nov. 4, 1914.

WHAT THE METHODISTS DID FOR THE PRESBYTERIANS.

MRS. W. F. JUNKIN.

IN a recent issue of the MISSIONARY SURVEY was an interesting article entitled, “What the Presbyterians Have Done for the Methodists,” giving

an account of the splendid work of Dr. W. R. Lambuth in Africa, and thanking the Southern Presbyterian Mission for their help, given in various

ways, especially in furnishing a native African preacher to assist in the newly-opened work of the Methodist Church.

To those well acquainted with the history of the beginning of the Southern Presbyterian work in China comes the memory of a sweet missionary home in Shanghai. It was the home of Dr. and Mrs. J. W. Lambuth, the boyhood home of Bishop Lambuth.

When a new missionary arrived, strange and lonely, he felt no longer a stranger after receiving the warm welcome given him by these two splendid missionaries, Dr. and Mrs. Lambuth. Their cordiality was never-failing, their wisdom enabled the new missionary to understand many a perplexing question, their zeal in the Lord's work was an inspiration to every one who came in contact with them.

When the Southern Presbyterians wished to open the station at Soochow in 1872, they had no native workers to assist Rev. and Mrs. H. C. Du Bose in this difficult undertaking. Dr. Lambuth kindly offered them the services of a native preacher, Mr. Dzen, one of his own well-trained men. So, for several years the Presbyterian missionary and the Methodist native preacher labored hand in hand, proclaiming the Truth of the Gospel, God's love and the Message of Salvation from the pulpit of the Yang Yoh Hang chapel in Soochow.

So it rejoices our hearts to think that, far away in another continent, Bishop Lambuth and his associates have received from us some of the love and assistance which his sainted parents gave to our Mission in our time of need.

OUR LAYMEN'S CONVENTION.

OUR Laymen's Movement is showing its faith and courage by planning for two great conventions to be held, one at Charlotte, N. C., February 16 to 18, and one at Dallas, Texas, February 23 to 25. Before this number of the SURVEY sees the light, full details of the plans of these conventions will have been published in all our church papers and the number of those who will attend them will probably have been made up. It re-

quires both faith and courage to hope for a large attendance on such meetings at such a time as this, but never was there a greater need for the gathering together of our men to consult as to what they should do to meet the tremendous crisis that now confronts the Christian world in its missionary operations, and we trust that no layman in our Church who can possibly arrange to be present at one or the other of these conventions will fail to do so.

DO YOU KNOW?

1. How many Synods and how many communicants are in the Chinese Presbyterian Church?

2. What is the Chinese name of Dr. J. B. Woods' Hospital?

3. Which of our missionaries has recently published a book, and what is his book about?

4. What part was taken by our missionaries at Nanking during the "rebellion?"

5. What Baron Kato, of Japan, said of the Sunday school?

6. How many Sunday schools are carried on by the Soonchun Church, and how many pupils are enrolled?

7. What are some peculiarities of a Japanese funeral?

8. What the Methodists did for the Presbyterians in China in 1872?

9. Who is Dr. Yang?

WORLD-WIDE SUNDAY-SCHOOL NEWS, DECEMBER, 1914.

NEW ATTITUDE OF JAPANESE LEADERS TO CHRISTIANITY.

The account of an evangelistic meeting held in Saga which the Rev. H. V. S. Peeke gives in a recent letter, shows strikingly the recent drift of public favor toward Christianity. At the meeting greetings were read from the Governor of the Province, the Mayor of the City, and from a Christian official at the head of the Kyushu Railway Department. After the sermon, addresses were made by Madame Hirouka, one of the wealthiest and most capable business woman in Japan, who, although 66 years of age, has recently become an out-and-out Christian, and by Mr. Morimura, an octogenarian business man of great wealth and influence, who has found Christ in his old age.

This changed attitude of Japanese leaders and officials is a result of the recognition of Christianity in the famous three—religious conference and of the new attitude of the educational leaders toward Christian religious education. Very closely related to it also is the revelation of a moral weakening which is threatening the character of the nation. Subsequent upon the recent exposures of graft in high places, Mr. Morimura, mentioned above, established a fund for the development of a plan to promote business morality. He offered \$100,000 and Baron Shibusawa added \$25,000 to the fund.

BARON KATO ON THE SUNDAY SCHOOL.

In an interview with the Rev. Horace E.

Coleman, Honorary Secretary of the Japan Sunday School Association, Baron Kato, Minister of Foreign Affairs of the Japanese Empire, said:

“As to the work of the Sunday School, we feel the need strongly now of moral education for our children. In former times they had a very good moral training through the teaching of Confucius, but in recent times this teaching has very much waned, and now we are really in a serious state so far as our moral condition is concerned. For this and other reasons we gladly welcome the moral training that the Christian Sunday School can give to our young people. I wish you the best success in the undertaking in which you are connected.”

TRAINING LEADERS IN NORTH CHINA.

The Peitaiho Training School for Sunday school District Workers, held during the past summer, accomplished results that must prove of far-reaching good. A high standard of efficiency was set up at the very beginning and the most thorough-going work in teacher-training was done. Besides classes for instruction in the theoretical side of religious education, there were three classes of twelve boys each for “practice work” and child study. The Peitaiho School has equipped ten Sunday-school specialists, who will be employed by the mission districts. This large reinforcement to the missionaries from this company of trained workers should give great impetus to the Sunday-school work of the missions in North China.

TREASURER'S COMPARATIVE STATEMENT—FOREIGN MISSIONS.

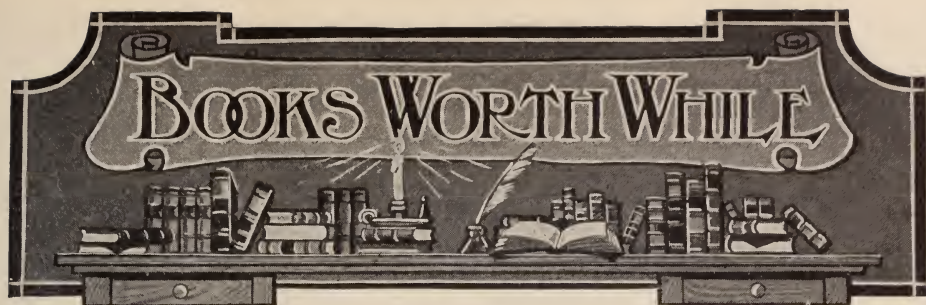
Receipts Applicable to Regular Appropriations:		
December, 1914.	1913.	
Churches	\$20,366.98	\$26,680.05
Sunday Schools	620.96	229.29
Societies	5,891.20	6,599.02
Miscellaneous Donations	1,678.22	1,633.43
	<u>\$28,557.36</u>	<u>\$35,141.79</u>
Legacies	21.89	60.00
	<u>\$28,579.25</u>	<u>\$35,201.79</u>
Amount Needed Each Month (estimated)		\$50,500.00
For Nine Months, April 1, 1914, to December 31, 1914:		
1914.	1913.	
Churches	\$166,273.49	\$158,929.69

Sunday Schools ..	6,010.22	3,992.19
Societies	42,478.00	41,371.72
Miscellaneous Donations	21,982.65	25,928.95
	<u>\$236,744.36</u>	<u>\$230,222.55</u>
Legacies	12,457.96	18,033.22
	<u>\$249,202.32</u>	<u>\$248,255.77</u>
Amount Needed This Year (estimated)		\$606,000.00
Receipts from Farmington Plan to December 31, 1914		\$6,680.39

The amount received in the Nine Months' Period for Special Objects is \$23,443.19. in which is the Yencheng Equipment Fund now amounting to \$13,191.97.

EDWIN F. WILLIS.

Nashville, Tenn., December 31, 1914.



The Missionary Obligation and Modern Thought, by ALFRED E. GARVIE, D. D., Principal of New College, London; pp. 141; George H. Doran Company, New York, N. Y.; price, 75 cents net.

While the point of view from which the author has treated this important topic is somewhat different from that to which we have been accustomed in this latitude, the book is the product of a rich mind furnished with a wealth of knowledge concerning the matters under discussion and manifests throughout a loyal Christian spirit. The author examines in turn the changes which have occurred in modern thought respecting the Bible, theology, other religions than Christianity, and "as to the purpose and methods of Foreign Missions. The fundamental soundness of his theological position is indicated in the following weighty sentence: "I hold with all my heart and soul that the gospel we should take to the ends of the earth is the gospel of an objective atonement for sin in Christ's sacrifice." Even those who may not agree with the author in all his positions will find his discussion of the topics treated of interesting and informing, and we welcome it as a valuable addition to our missionary literature.

Outlines of Missionary History, by ALFRED DEWITT MASON, D. D., pp. 338, George H. Doran Co., \$1.50 net.

"The Mission of the Church is Missions." The history of the Church is the history of Missions. The progress of the Church is the progress of Missions. Whatever stimulates the missionary activities of God's people, contributes to the advancement of His Kingdom.

Dr. Mason, lecturer on the History of Missions in the Union Missionary Training Institute, Brooklyn, does the public a distinct service in giving a wider circle the benefit of his research and thought. No distinction is made between Home and Foreign Missions; but these "Outlines" cover Apostolic, Patristic, Medieval and Reformatory Periods. India, China, Africa, etc., are sketched, while North America is made to give an account of Negro, Indian, Moun-

taineer, Mormon and Immigration Problems, the concluding chapter being a vital discussion of the Home Base. While not intended to be a complete encyclopedia, it is packed full of information, interestingly presented, which might be made the basis of a series of practical lectures by pastors, or serve as a compend of valuable data for laymen.

The South American Tour, by ANNIE S. PECK, pp. 398, published by George H. Doran Company, New York; price \$2.50; introduction by Hon. John Barrett, Director General of the Pan-American Mission.

After examining this book, we quote with our hearty endorsement the following from Mr. Barrett's introduction:

"Interest in Latin America is now so rapidly growing throughout the world that a descriptive guide book of this kind regarding the regions commonly visited by tourists has become an actual need. Such a work by Miss Peck is a practical and timely contribution to the literature of the day. It contains in compact form an amount of definite information concerning the countries considered that should place it in the forefront of works of this character."

The book is written in a clear, crisp style and is beautifully illustrated.

Jesus the Missionary, by REV. HUGH W. WHITE; pp. 140; Presbyterian Mission Press, Shanghai, China.

Mr. White has been for twenty years a missionary of our Church in China. While engaged in active evangelistic work, he has also been a very earnest student of the Scriptures and of the history and literature of China. In this little book Jesus is held up as the model and type for all missionaries. Interpretations are given of many passages of Scripture which have been worked out on the mission field, and the applications are often very striking indeed. While the book is especially intended for his fellow missionaries, it will be read with interest by his friends in this country and will well repay the time that is expended upon it. Jesus is set forth in his work of teach-

ing, organizing and executive work in the founding of His Kingdom, as well as of His work of atonement and intercession. We commend this book to our readers in the hope that many of them will avail themselves of the opportunity of reading it. Orders may be sent to the Presbyterian Committee of Publication, Richmond.

How the War Began, by J. M. KENNEDY;
Geo. H. Doran Company, New York City,
N. Y.

This is a very interesting account of the international complications leading up to

the present European war, and throws light on the subject which we have not had in any previous publication. There is an introductory chapter by Dr. W. L. Courtney on the "Causes of the Great European War," which is especially instructive. Sir Edward Grey's great speech in the House of Commons on the eve of the declaration of war is given in full and presents the English point of view in a masterly and convincing manner. The book is neatly bound in cloth and is of a convenient size for carrying in the pocket and reading on the street car or train.

SENIOR FOREIGN MISSIONS PROGRAM FOR FEBRUARY, 1915.

ARRANGED BY MISS MARGARET MCNEILLY.

TOPIC—*North Kiangsu.*

Hymn—"Onward, Christian Soldiers."

Scripture Reading—Ps. 72.

Prayer.

Roll Call—Answer with an item of interest on China.

Minutes.

Business.

Solo—Selected.

Reading—"The Girl Who Volunteered to Stay at Home."

Topical—Religious Changes in China.

The Opportunities That Sailed Back.

Yencheng Yarns.

Prayer.

Hymn—"Where He May Lead Me."

Close with the Mizpah benediction.

SUGGESTIONS:

For the Roll Call use items not only of missionary interest, but of secular interest also. The daily press and current magazines furnish ample material. Many of our churches and societies need the lesson of "The Girl That Volunteered to Stay at Home." Let a good reader have this number on the program.

Printed on the back of the leaflet, "Opportunities That Sailed Back," are several pointed paragraphs; these should be copied and given to several members to be read.

Make earnest prayer for our work, that souls may be brought into the Kingdom, and that our church at home would measure up to its responsibility.

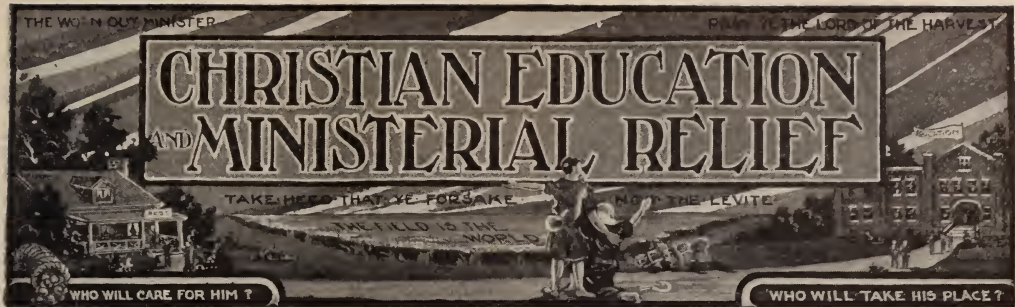
THE BLINDNESS OF SENTIMENTALITY.

OUR attention has been called to a syndicated article appearing in several newspapers from the pen of Ella Wheeler Wilcox, of which this is the opening paragraph: "Let us not send any more money to foreign missions until every town in America of ten thousand inhabitants is equipped with best possible free hospital accommodations." It is a fair sample of a good deal of impulsive, unthinking, narrow-visioned utterance by which foreign missions are disparaged. It presents the appeal of suffering and

helpless humanity at home as a ground for stopping gifts for missionary work abroad. But one large element in the missionary expenditure abroad is for the relief of suffering and helpless humanity. The conditions there are far, far worse than here, and the provision to meet them is shockingly less.

We have no wish to minimize American hospitals, but to propose stopping the little that is being done for the suffering millions of the Far East is both wicked and absurd.—*The Missionary Herald.*

What a stimulus to Missionary thought and enterprise it would be to have this magazine in the homes of all church members! We have no paid agents, but must work through our friends for a larger circulation. "SURVEY WEEK" March 8-14.



Address All Communications Relating to
This Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
MR. JOHN STITES, TREASURER,
Fifth and Market Streets, Louisville, Ky.

THE DAY OF PRAYER FOR COLLEGES.

THE General Assembly designates the last Sunday in February, or the preceding Wednesday, as the Day of Prayer for Colleges

The Executive Committee calls upon the Churches, Societies, Sunday schools, Educational Institutions and all our people to make the last week of February (February 22-28, 1915), a week of special prayer in the church, Sunday school, Chapel and homes.

The Committee is issuing appropriate literature and with the aid of pastors, sessions, Sunday schools, Superintendents, Presidents and Principals of our educational institutions, and the Woman's Auxiliary and under the blessing of God, hopes to make this one of the most memorable weeks in the history of our church.

It is our purpose to promote the observance of this week by special religious and evangelistic exercises, and by co-operating with the various colleges in the selection of speakers who

have a special adaptability to such work.

The concert of prayer for colleges was first observed by our church in the year 1823. With scarcely an exception, the General Assembly since that time has called upon the churches to unite in prayer for our educational institutions and the youth gathering therein some time during the last week of February. A manifold blessing seems to belong to its history. God has poured out His spirit upon institutions of learning on several occasions in a way to indicate an answer to the prayer of His people.

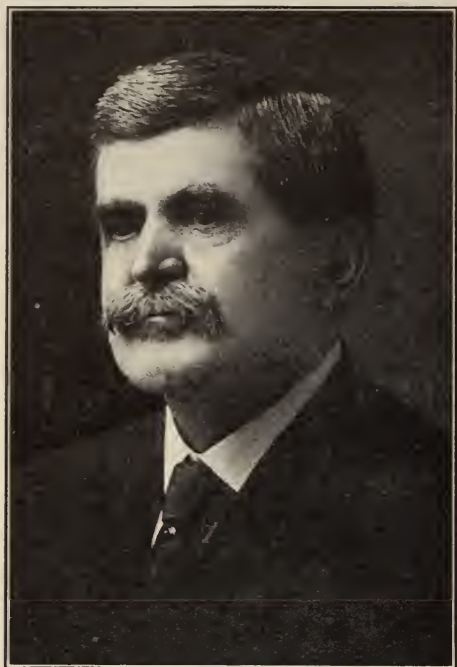
Hundreds of young people date their entrance upon the religious life, or their decision for the ministry, or mission field, or for the various forms of Christian work, to the inspiration of the services in this particular week. We earnestly urge that in view of the great need for workers in the field, white unto harvest, our people observe this period with fidelity, and faith and hope.

WHO FORGETS?

A ragged, poor, and friendless Chicago boy was asked, "Do you not think that if there were a God He would tell somebody to give you clothes and other things that you

need?" "He does tell somebody," replied the boy, "but somebody forgets."

How about the faithful veterans of the ministry who have literally worn themselves out in the service of Christ



J. R. Dobyns, LL. D., President Southwestern University.

and our Church, and are now able to serve no longer, whose salaries are cut off and who are in need?

How about the widows and little orphan children who have shared the

privations of self-denying ministers who have now "ceased from their labors?"

Doth God care for oxen, and can He forget His saints?

Somebody forgets.

Have you forgotten?

These saints who are in need have put their trust in the great God of Elijah, and they can truly say with the Psalmist of old, "I have been young, and now am old; yet have I not seen the righteous forseken nor his seed begging bread."

God will give them their daily bread. He longs to do this through His church. He offers you the privilege of sharing with Him this "fellowship of ministering to the saints."

Lord God of Hosts be with us yet—lest we *forget!* Lest *we* forget.

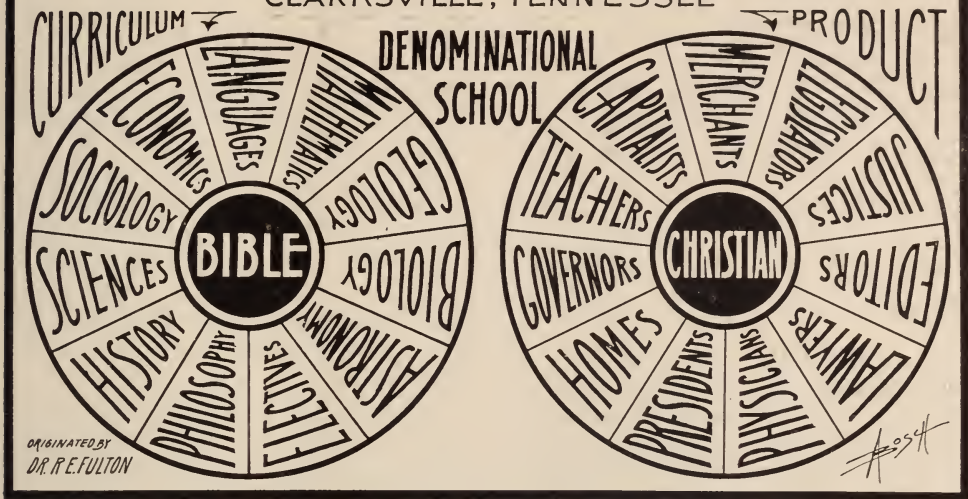
The Executive Committee of Christian Education and Ministerial Relief helps you "not to forget." Remember these faithful servants of God who are in need, and send your gifts at once to our Treasurer, Mr. John Stites, Fifth and Market Streets, Louisville, Ky.



Southwestern Presbyterian University, Clarksville, Tenn.

Southwestern Presbyterian University

CLARKSVILLE, TENNESSEE



THE STUDENT LOAN FUND.

ASSISTS worthy, ambitious boys and girls of approved character, from poor homes, to secure a higher Christian education in our colleges.

Helps strengthen our own Presbyterian colleges, as loans are made only to students in them.

Trains up a large body of Christian leaders as ministers, elders, deacons, teachers, and workers in every sphere of the church's activity.

Encourages self help—only one hundred dollars a year for a period of four years loaned to any student.

Develops economy and system in financial matters—no interest charged on notes if loans are paid within five years after leaving college.

Yields most permanent and far-reaching returns—investments not in

bonds and stocks, but in the lives of boys and girls who must soon take our places in the home, the church and the State.

Brings joy and hope into the homes of widows, ministers, farmers and artisans of slender income, who long for better preparation to meet life's demands for their children.

Continues its work indefinitely—as soon as the money is repaid by one student it is at once loaned to another. Already some have begun to pay back the amounts borrowed, although the fund is less than six years old.

The Executive Committee of Christian Education and Ministerial relief now has in the Student Loan Fund more than \$13,000 from which loans have been made during the past three years to fifty-nine boys and forty-one girls of approved character.

THE ENDOWMENT FUND OF MINISTERIAL RELIEF.

SINCE 1901 the General Assembly each year has put its stamp of approval on the Endowment Fund of Ministerial Relief and urged that it be made at least \$500,000.

The Presbyterian Church, U. S. A., the Methodist Episcopal and the Protestant Episcopal churches are each in an active campaign for endowments of \$10,000,000 for this work.

If any cause in the church should be endowed, that cause is Ministerial Relief. The beneficiaries are usually shut up in their rooms, the mute appeal of their loneliness, suffering and want is known only to the few, and the church in her wide and aggressive campaigns is apt to forget the aged and the wounded.

When Israel was going in to conquer the land which had been promised their fathers, God said once and again, "Take heed that thou forsake not the Levite."

The needs of these veterans and of some of the widows and little orphan children of some of our deceased ministers are certain—the provision to meet them should be rendered less uncertain. The interest from the invested funds of the Endowment, together with the annual offering of God's people, will enable us to care for them in a manner that befits their self-denying service to Christ and our church, and with a certainty never possible in the past.

The disabled ministers and the needy families are most grateful. Many of them say, "We are constantly remembering at the Throne of Grace those who have made relief possible," and God is not unrighteous to forget your work and labor of love which ye have showed toward His name, in that ye

have ministered to the saints, and do minister."

Long after we have left the scenes of this life, the Endowment Fund will doubtless be ministering comfort and blessing to the refined but needy homes of the worn-out, faithful saints and servants of God.

When we remember that at that day the Master will say to those on His right hand, "Inasmuch as ye have done it unto one of the least of these. My brethren, ye have done it unto Me." This blessed ministry of love affords one of the happiest privileges of the Christian's life.

The Executive Committee of Christian Education and Ministerial Relief now has safely invested \$326,000 in this Fund. Mr. Hugh T. Inman, in making his last remittance on a gift of \$100,000 for the Endowment Fund said: "I am quite pleased at the success you have made in interesting the church at large and trust the fund may grow until all the needs of deserving ones can be met. I will state that my fortune has suffered no depletion in making these contributions, as the profit in business has come along in time to meet them all." Who is surprised at this statement? "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will He pay him again."

GOD WANTS THE BOYS.

God wants the boys
Brave men to be,
To do His will
On land or sea;
To follow on
Where He may lead;
God wants the boys,
Great is the need!

God wants the boys
To keep from sin,
And work with Him
The world to win;
To bring the Right

O'er earth to sway,
God needs the boys,
Needs them today!

God wants the boys—
He wants them every one;
God wants the boys,
The fighting is begun;
Boys who are true,
Boys He knows are brave,
God wants their help
This world to save.

—W. C. Poole.

RECEIPTS FOR CHRISTIAN EDUCATION AND MINISTERIAL RELIEF.

Receipts for the first nine months of the current year were \$52,263.02, showing a decrease of \$598.92, compared with the corresponding period last year.

The General Assembly has requested \$172,666.67, of 14 per cent. of the amounts contributed to the Assembly's

causes, for this work. If this amount is contributed this year, \$119,403.65 must be received by the 31st of March.

All funds on hand should be remitted as promptly as possible to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

FACTS WHICH SPUR TO ACTION.

NEED OF PRAYER.

No part of the Kingdom of God can make real progress without prayer. The Church in all her work must "advance upon her knees." "Except the Lord build the house they labor in vain who build it."

Especially is this true with regard to the leadership of the Church. We must look to Him who said: "Separate unto me Barnabas and Saul for the work whereunto I have called them."

It is God who calls and thrusts forth the laborers and yet His doing so is conditioned upon the desire and the request of His people. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest."

NEED OF MEN.

A careful study of the planting and growth of the Presbyterian Church in this country reveals the fact that no other one thing has so seriously hindered her progress as the ever-present need of a larger number of consecrated, efficient ministers of the Gospel.

The *work* can not go on without the *workers*. God has been pleased to advance His glorious work by the use of human means. "How shall they hear without a preacher?"

NEED OF MONEY.

The Presbyterian Church has always held that the minister must have thorough and sound training before he is set apart to teach and lead others.

Most of the boys who hear and obey the call of God to dedicate their lives to the great and happy work of the ministry are from poor homes, and have little of this world's goods.

The workers who give all their time to the work should be provided for. "The labourer is worthy of his hire." And yet some of our ministers literally wear themselves out in the mission fields and never receive salaries adequate to the needs of their families. When they are laid aside on account of sickness or old age and these small salaries are cut off, they must still be cared for and the needy widows and helpless orphans must not be neglected.

NEED OF YOUR HELP.

The General Assembly asks that in April and December a clear presentation of the cause of Christian Education and Ministerial Relief be made in all the Churches, Sabbath schools and societies so that everyone who is interested in the *work* of God's Kingdom may have a chance to show in a material way, an interest in the *workers*.

Many can give liberally of their substance for the work, both at this time and each week as God hath prospered them.

Some may dedicate their lives to God's service at home or abroad. All can pray and, in answer to the united prayers of God's people, these needs—great, urgent and fundamental—will be met.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, Corner Peachtree and Tenth Streets, Atlanta, Ga.

THE RECORD OF OUR WORK.

— "Order is Heaven's First Law."

AMONG the many faithful and competent officers of our Woman's Auxiliary, none are more worthy of commendation than the recording secretaries. Other officers have something of inspiration and variety in their duties, which lighten the attendant necessary labor. But it takes a woman of rare understanding to read into the duties of the recording secretary anything save drudgery.

Minutes and reports are not inspiring documents as a rule, important though they be to the well-being of our work. The secretary must even miss much of the pleasure of the meetings she records so faithfully, and the concise, complete minutes which are her ideal, show no evidence to the uninitiated of the work necessary for their preparation.

The duty of preparing a correct Annual Report for the Local Society requires time and effort, and the work of compiling the Presbyterial report is labor, indeed—while the Synodical

Secretary bears the responsibility for the correct report of her entire Synodical.

Fortunately for the Auxiliary, however, we possess a splendid group of recording secretaries in all our organizations—women who are aware of the importance of applying business sense to our missionary problems; who take pride and delight in preparing a full and accurate report of the year's work. Let us render to them a full meed of appreciation for their efforts, which alone make it possible for us to intelligently plan better things for next year.

Will not the Secretary of each local society make every possible effort to send a *full report* to her Presbyterial President in March? Set about gathering data for that report at once in order that you may not be too hurried on the last day. Answer *every question* and send the report *on time*. Do not run the risk of being left out of the record of your sisters in the Auxiliary.

The second week in March (8-14) will be SURVEY WEEK, during which a united effort will be made to put the MISSIONARY SURVEY in every Presbyterian home. All leaders and Societies will be furnished with full directions. Be ready for this campaign! It is of great importance to the whole missionary enterprise.



SIX PROBLEMS AND THEIR SOLUTION

PROBLEMS AND METHODS IN THE LOCAL MISSIONARY SOCIETY.

IN A Woman's Missionary Society, organized according to the plan of the Woman's Auxiliary of the Presbyterian Church, U. S., there are several problems of great importance to be worked out. Six of these problems follow. Let us briefly discuss some practical solution of them:

In our woman's work we have the very broadest conception of the meaning of the word, "missionary." We have, by the direction of the General Assembly, undertaken to study, pray for and give to all the Benevolent Causes of our Church, and hence arises the first problem.

To give definite information concerning the benevolent work of our church.

We may in large measure accomplish this by the monthly program, which should be broad, definite and up-to-date, making use of the delightful leaflets prepared by each of the Executive Committees, setting forth their work. This information may also be given by increasing the circulation of the MISSIONARY SURVEY among our members.

How to get all the women of the Church into the society is a second problem.

It is taken for granted that we will make our meetings so interesting that we will hold the women after we get

them; but how to get them? If we will make a list of all the women of the congregation and write after each one her reason for not being a member of the society, we will have taken a step forward in this matter. Then we should select a committee of wise, earnest, tactful women to visit them and invite them to join. This committee will carefully study each woman's objection, and know how to answer her. Let there be added to this careful preparation, much prayer and work, and we will doubtless add many members to our societies.

How to develop the prayer life of the women is a third question.

We may do this by definite Bible study, either giving one meeting each month to Bible study, or one-half hour at the monthly meeting. Every society should have in it at least one prayer band, and definite objects for prayer should be kept before the members, emphasizing constantly the power of prayer.

How to develop among its members loyalty to the Assembly's plan of giving.

If the leaders of the society know the plan thoroughly themselves and follow it in their giving, they will be in a position to urge it upon the other members. The plan should be pre-

sented at least once a year, and the wealth of free literature explaining it should be distributed.

The great responsibility which rests upon the woman's society for developing the missionary spirit in the entire congregation, is the fifth problem before us now.

This responsibility should be met first by organizing and fostering Young People's and Junior societies.

The women's society has a very definite relationship to the Young People's work and through its secretary of Y. P. and S. S. Extension should study the young people and children of the church and aid in their missionary development. The society may promote the missionary spirit in the congregation by securing Home and Foreign missionaries for addresses. The influence of a missionary address cannot be fully estimated. The society's missionary library should be circulated in the Church and Sunday school. Missionary posters should be hung on the walls of the Sunday school assembly room. A missionary bulletin in the vestibule of the church will oftentimes be read by those who are utterly deaf to a missionary talk. A small moving-

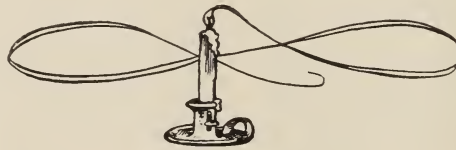
picture machine or a stereopticon may be secured and pictures of missionary work shown.

The great responsibility which rests upon us is a vital problem if our work is to go forward.

The study class has been much blessed in calling out and preparing leaders. The society should definitely pray for the women of the church who are fitted for leadership, that they may count it a privilege to be leaders in Christian work. Many leaders today date their call and consecration to leadership to some Conference; so the society is wise that sends its women, young or old, to some one of the great Conferences that are held in our church each summer, that they may learn more of the need of the work and be led to give themselves to leadership in it.

In considering all these and other problems of our missionary work, let us never become discouraged. Remember the words of Matilda Rankin:

"The word discouragement is not found in the dictionary of heaven. Never let yourself use the word if you have God's work to do."—*Mrs. W. L. Hickman.*



WILMINGTON PRESBYTERIAL.

THE Washington Presbyterial, of North Carolina, is the next oldest woman's Presbyterial in the Southern church, it having been organized in 1888, in the First Presbyterian church, at Wilmington, N. C. At this meeting and assisting in the organization were Dr. and Mrs. J. Leighton Stuart, our veteran missionaries in China. The moving spirit in

bringing the societies of the Presbyterial into our organization was Mrs. B. F. (Magpie Sprunt) Hall, who served 12 years as president, resigning the office in 1900. Only this year the Presbyterial was called upon to mourn the death of this beloved woman, after twenty-five years of faithful service as organizer, director and counsellor. In 1900, Mrs. Jackson Johnson, now



Mrs. B. F. Hall, elected first President of Wilmington Presbyterial in 1888, and remaining in office twelve years. For twenty-five years Mrs. Hall was an enthusiastic worker in this organization and to the time of her death, a few months ago, was keenly interested in every effort looking toward more effective methods of Missionary work.

Synodical President of N. C., was chosen to direct the work, and for 13 years she served with great success. She was succeeded in 1913 by Mrs. Andrew Howell. Mrs. Jas. A. Brown, of Chadbourn, is the present president. In its Home Mission work, the Presbyterial has established a scholarship at the Lees McRae Institute, at Banner Elk, N. C., for the education of a young

mountain girl; a loan fund to be used by students at the James Sprunt Institute at Kenansville, N. C.

In the Foreign Field this Presbyterial built the hospital at Kiangyin, China, at a cost of \$5,500, and is now adding a woman's ward at an approximate cost of \$3,000.

Last year they sent to China Dr. Frank R. Crawford to assist Dr. Worth in the hospital, pledging his entire support.

There are 34 women's and 19 Junior societies in the Presbyterial, with 1,046 members, whose gifts to all causes last year amounted to about \$4,300.



Mrs. J. W. Brown, President of Wilmington Presbyterial.

CAN YOU AFFORD TO MISS IT?

It is a rare privilege to "face in its entirety the task that confronts the forces of Christianity as they look into the non-Christian world, to view the great task in its complexity, in its entirety—in some measure as Jesus Christ, the founder of our religion, must view it.

"This will necessarily enlarge us, widen our vision, expand our hearts, enrich our characters, send us away with fuller purposes and with higher ideals."

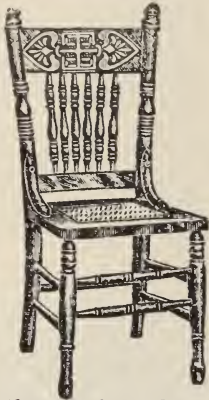
Such an opportunity awaits all who can attend the Layman's Conventions at Charlotte, February 16-18, and at Dallas, February 23-25. It will leave its impress on your after life.

Let every society in our Church send some one to bring them back the message.

A UNIQUE INVITATION.

Originality and resourcefulness are two valuable gifts in missionary society work. The following invitation to a Praise Service was forwarded to us by Mrs. J. M. Williams, of Wesson, Miss. We venture to guess that there were few vacant chairs when the excellent Program was given:

17



Above is the number of your chair, Which will stand *empty* till you get there.

"Bless the Lord; O my Soul!"

"BLESSING BOX" MEETING,
MONDAY, NOVEMBER 1, AT 3:30 P. M.
AT THE MANSE.

Bring your Blessing Box, also
a verse beginning with
"Bless" or "Praise."

LEAFLETS.

The following leaflets are for sale by the Woman's Auxiliary:

Bible School for a Fortnight—Mrs. H. C. Bell	\$.02	Seven Ages of John Sheridan McLeod. Alethea T. Cobbs	Free
Bible Study Course—Lyde Young Roberts .....	.05	"Suppose"	Free
Some Men and Women of the Bible—Anna Branch Binford.....	.15	Two Little Natives—Mrs. Motte Martin .....	.20
China's Background and Outlook—Egbert W. Smith.....	.05	<i>For Juniors.</i>	
"Connected Up" (Y. P. Work)—Annette M. Kahler.....	.02	Child Life in Mexico—J. S. Cheavens..	.02
Dramatic Missionary Entertainments, Catalogue of Costumes, outfits, curios, etc.....	Free	Child's Day in South America—Mary F. Swaney .....	.02
Foreign Missionary Maps (per set)....	2.50	"Christmas Pictures" (story).....	.02
How to Use Text Book, "The Child in the Midst"—Helen Barrett Montgomery .....	.10	"Doing Without" Box—Mrs. E. C. Cronk .....	.02
Home Missions and the Social Question—M. Katherine Bennett.....	.18	Girl Who Volunteered—Mrs. E. C. Cronk .....	.02
In Red Man's Land (Leader's Help)...	.10	House of "Do What You Can"—Mrs. E. C. Cronk .....	.02
Love's Question (poem)—Ruby T. Weyburn .....	.02	Honorable Miss Flower—Leila G. Kirtland .....	.02
Opening of the Little Green Door—Dr. Lydia Woerner .....	.02	Little Chocolate Soldier—Mrs. E. C. Cronk .....	.02
Prayer Calendar for 1915.....	.10	Little Maid Who Went Into All the World—Belle C. Harrington.....	.02
"Packing Pork to Pay Expenses".....	Free	Little Friend in Africa—Mrs. O. W. Scott .....	.02
		March Third in Japan—Ruth G. Wissant .....	.02
		Nickle and Dime—Mrs. E. C. Cronk...	.02
		Story of a Blind Boy in China—Mrs. R. T. Shields .....	.02



"INASMUCH."

This good work is carried on by a faithful band of women known as the Carr Extension Circle of Government Street Church, Mobile, Ala.



THE night School for Cash Girls has been in continuous session during the year. It is composed of two classes with an enrollment of 20, and is in charge of two teachers and a recently-employed principal. Classes meet twice a week at 6:15 P. M., lunch is then served to the entire school and the hour from 6:30 to 7:30 is devoted to recitations. The lunches are served and donated by the Members of the Circle, and other friends of the work. Lunch has been served 100 times during the year. The attendance has been good and the progress of the pupils gratifying, not only in the matter of learning, but also in their ideals and habits of life as well.

The Rest Room, in which business women spend their noon hour, was opened last March, and for a time there was little or no attendance, it being the first place opened to business women for such use they looked upon it with suspicion. Their needs, however, soon overcame their fears and now there is an enrollment of 80. The average attendance for the year is 4,186. The employed worker is always in charge

of the room, and befriends the girls in many ways. Employment has been secured for those needing work, in case of need of physician for the sick, visits have been made to homes, instruction, advice, encouragement and sympathy where there was need. The Room is supplied with papers, books, magazines and tracts, all carefully selected. A number of Bibles and Bible stories have been given away. Strangers have been placed in their own churches, and six have been brought into our Sunday school. Not infrequently has the noon hour been spent with the worker at the piano, the girls grouped about her, all singing Sunday school songs. Out of the Rest Room has grown two classes, one during the summer, in which the younger girls learned practical sewing; the other this winter, a self-culture class among the older girls.

The spirit of the girls in both the Night School and the Rest Room is reverent and grateful, and the kindness and friendship which they receive make them open to good influences.—*Annual Report to Session.*



Busy Days! Just think of it! Only two months left in the Church year! And such busy months they will be!

There will be the regular missionary programs for February and March which we cannot omit—then the day of Prayer for our Schools and Colleges

the 23d of February. Surely no society of mothers and sisters will fail to observe this. We have a delightful program all ready for you just for the asking.

Then there is "Survey Week" in March. Every Society in the Church

wants to give Jack a big boost that week. Are you going to help?

The regular society meeting in March will be the time to elect officers and prepare the Annual Report, while March 21-27 is the Foreign Mission week of the Church, when every society will want to hold an especial Prayer and Praise service for Foreign Missions.

Surely, we have busy days ahead, and how glad we are that we can serve in the great work of Missions.

Notes from Alabama. The Alabama Synodical had its Seventh Annual Session at Uniontown, December 3d and 4th. The sessions were marked by good attendance of delegates and visitors, and the program was practical and helpful. A spirit of earnestness and consecration pervaded the meeting and delegates and hostesses received new inspiration and zeal. The President, Mrs. Bruce, conducted the meeting with order and dispatch, yet left ample time for needed discussion and conferences.

The reports of the Secretaries of the Causes were especially good. The following extract is from the report of the Synodical Secretary of Local Home Missions, Miss Margaret Cummings:

"NEEDS OF EAST ALABAMA PRESBYTERY."

- 1—Unconditional surrender of the pew holders to Christ.
- 2—Better roads.
- 3—An automobile for every preacher, by which means he could preach three or four times every Sunday.
- 4—Consecrated automobiles in the congregation. There are a thousand automobiles for Sabbath desecration and hilarity on the Holy Day, to one for the use of the Lord.
- 5—Consecrated elders who will do the Aaron and Hurr act.
- 6—Three thousand dollars annually, for Local Home Mission work.
- 7—Six live ministers for vacant fields, or fields soon to be vacant.
- 8—An active woman's society in every church, however small, that will fall in line with the organized woman's work.

Under "Needs of Mobile Presbytery" we note the following:

"Dr. Planck suggested to the Presbytery, at its Fall meeting, that as the men who had been employed to do this work at a thousand dollars a year, had not been successful in building it up, it would be well to employ a woman. He suggested that this woman be employed for all her time, and given a good salary. The Spring meeting of Presbytery will probably take it up.

This was such a new idea to Presbytery, that I think Dr. Planck wanted to give them the whole winter to think it over."

The Government Street Church at Mobile is planning excellent things under the guidance of the new Pastor, Rev. W. M. Du Bose. There will be a number of Mission Study Classes organized early in the year. The classes are to be made up of congenial groups of members, who will study a book especially adapted to their needs and tastes.

The Women's Societies of the church are preparing to form a Federation according to the Auxiliary plan, in order that their work may be more unified.

This church is doing considerable social work through its Cash Girls' Night School, which was founded by a consecrated group of women, now known as the Carr Extension Circle.

The Huntsville church has an Aid Society, which pledges \$100 to Foreign Missions and the same amount to Home Missions. Effective institutional work is being carried on by this church in the Cotton Mill Settlement adjoining the town.

The Virginia Synodical. The church papers have published a full and interesting account of the October meeting of the Virginia Synodical. The Program was practical, helpful and inspiring.

It was a source of genuine sorrow to all that Mrs. J. Calvin Stewart, the organizer and only President of the Synodical, tendered her resignation.

Mrs. Stewart has accomplished a work for the women of the church

which cannot be estimated, and we voice our gratitude to our Heavenly Father for the service she has been permitted to render the cause of Missions.

The following resolutions were adopted by the Synodical:

The Executive Committee of the Virginia Synodical in a call session drew up, and beg to offer, the following resolutions in regard to the resignation of our beloved President:

First, That it is with the deepest sorrow and regret we have been compelled to accept her resignation from office.

Second, That her beautiful and self-sacrificing devotion to the work of the Synodical has ever been the inspiration of each officer and member.

Third, That we shall never cease to miss her wise counsel and helpfulness in our deliberations, and that we implore the blessing of our Heavenly Father in richest, fullest measure upon all her future undertakings and welfare. Therefore,

Be it Resolved, That the Executive Committee ask that the Virginia Synodical, in session at Bristol, make her its Honorary President for life.

The new Synodical President, Mrs. S. D. Walton, of Farmville, Va., is truly a worthy successor of Mrs. Stewart. Gifted with a charming manner and winning personality, she combines consecration of life with practical executive ability, having been a most successful Recording Secretary of the Virginia Synodical for several years.

We extend hearty congratulations to the Virginia Synodical upon its new President and welcome her lovingly into her responsible position.

The Arkansas Synodical. The following was forwarded to us by Mrs. Russell Hunter. The work in Arkansas is forging ahead under the leadership of Mrs. Nunn and the Presbyterial Presidents:

The third annual meeting of the Arkansas Synodical was held in the Central Presbyterian Church of Little Rock, October 22 and 23. The attendance was good and the meeting throughout one of unusual interest and benefit.

Previous to this meeting, our President, Mrs. J. B. Nunn, mailed to all

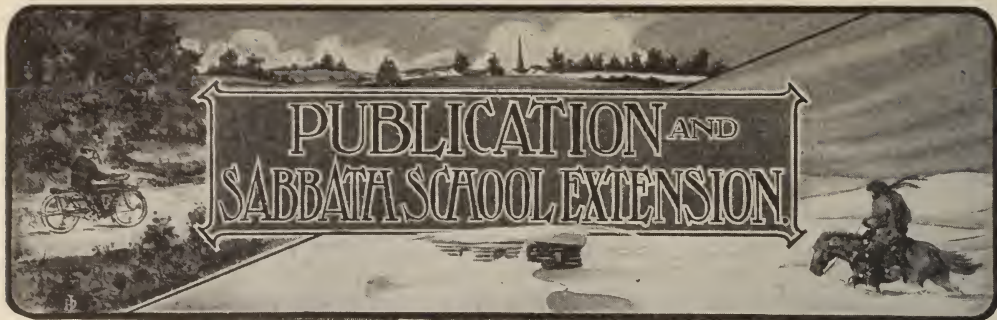
officers and delegates a list of certain problems facing us in our work. These were freely discussed in the meetings with result that we were much strengthened in many weak places. To the final question, "How Has this Synodical Benefited Me?" all replied that it had been one of infinite value and great spiritual uplift.

Miss Minnie Allen on the topic, "The Woman of Today," brought very clearly to all present our privileges and responsibilities, and filled our hearts with deep desire to more nearly reach the mark.

A resolution of thanks to the ladies of Little Rock, and especially of Central Church, was offered for their co-operation and hospitality which added so much to the pleasure and success of the Synodical.

Interesting Items. In writing for the Year Book of Monthly Programs, Mrs. John M. Hanna, of Dallas, Texas, says: "We are to paste the 'Missionary Creed' and the 'Standard of Excellence' in the fly leaf of our Year Books, and hope the constant reminder may bring results."

Mrs. James Bruce, the Synodical President of Alabama, has been giving a most interesting series of "two-minute talks on Home Missions" to the Juniors of the First Church Sunday school at Birmingham. Every Sunday she has told them a bright, interesting, instructive story of the new American boy, the Negro, the mountain child, or the boy on the frontier, bringing all phases of Home Mission work to their attention. The story of the galax gatherers was made most realistic by giving to each Junior a galax leaf, and when they were asked to decide to what department their Home Mission money should go, the vote for the mountain children was in an overwhelming majority. Beginning with January, Mrs. Bruce will tell stories of children in foreign lands. We hope to print these stories later.



Branch Department at
Texarkana.

PUBLISHING HOUSE:
6-8 North Sixth Street, Richmond, Va.

BANNER SCHOOLS FOR 1914.

SYNOD OF ALABAMA.

Presbytery.

Central Rock Zion, Hamner, Ala.
East West Point, Ga.
Mobile Brewton
North Tuscombua, Ala.
Tuscaloosa Uniontown

SYNOD OF ARKANSAS.

Presbytery.

Arkansas Marianna
Ouachita Camden 1st
Pine Bluff Pine Bluff 2d
Washburn Bentonville

SYNOD OF FLORIDA.

Presbytery.

Florida Quincy
St. Johns Lakeland 1st
Suwanee Ocala

SYNOD OF GEORGIA.

Presbytery.

Athens Elberton
Atlanta Georgia Ave.
Augusta Waynesboro
Cherokee 1st Marietta
Macon Thomasville
Savannah Flemington

SYNOD OF KENTUCKY.

Presbytery.

Ebenezer Vanceburg
Louisville Elizabethtown
Mullenburg 1st Greenville
Paducah Marian
Transylvania Paint Lick
West Lexington Walnut Hill

SYNOD OF LOUISIANA.

Presbytery.

Louisiana Alexandria
New Orleans Slidell
Red River Dixie

SYNOD OF MISSISSIPPI.

Presbytery.

Central Durant
East Mississippi Pontotoc
Ethel Alexander Memorial
Meridian Prentis
Mississippi Oldenburg
North Mississippi Sardis

SYNOD OF MISSOURI.

Presbytery.

Lafayette 1st Lee's Summit
Missouri Benton City
Palmyra Monroe City
Potosi 1st Jackson
St. Louis Wentzville
Upper Missouri 1st St. Joseph

SYNOD OF NORTH CAROLINA.

Presbytery.

Albemarle Olivet S. S. Tarboro
Asheville Brevard
Concord Newton
Fayetteville McPherson
Kings Mt. Dallas
Mecklenburg 1st Monroe
Orange Mt. Airy
Wilmington South River

SYNOD OF OKLAHOMA.

Durant Caddo
Indian New Bennington
Mangum Broadway, Walters

SYNOD OF SOUTH CAROLINA.

Presbytery.

Bethel Ebenezer
Charleston James Island
R. F. D. Charleston.

Congaree Longtown
Enoree Nazareth

R. F. D. Wellford

Harmony McDowell
Pee Dee McColl
Piedmont Mt. Pleasant
South Carolina Greenwood

THE FRUITAGE OF IGNORANCE.

Adapted from an Article in *Missions*
By DR. CHAS. L. WHITE.

"I Did Not Know." "But Why, O Servant of the King, Didst Thou Not Know?"

Mr. Edward Richardson always passed the third week of October at his camp in the mountains. It was his custom to go alone into the wilderness, throw off the restraints of city life, and become a woodsman with a number of guides whom he had employed for more than twenty years. This October, however, he invited his pastor to accompany him. The start was made early Monday morning and the camp was reached late that evening. Tuesday, Wednesday and Thursday were spent in fishing and hunting.

After dinner on the last day, Mr. Richardson said to his pastor: "Doctor, about this time my attorney, Mr. Dexter, is leaving home and I am expecting him to arrive tomorrow noon. He is bringing with him a rough draft of my will, and one reason why I invited you to pass the week with me was because I knew you were well informed concerning our missionary societies and could explain to me in detail the scope of their work. I find I have so little accurate knowledge of these subjects that I feel I may not be able to make a suitable division of the amounts which I wish to give, although I have a general idea of many of the directions in which I want to scatter my gifts since my talk with a layman in Atlanta last month."

Noticing that his pastor betrayed a little nervousness, he paused a moment, looked straight into his eyes, and continued: "I have heard you preach once a year on missions and I have given more or less—generally less—when the offering was taken; but a year or two ago when Mr. Kennedy made his wonderful will distributing a large portion of his property for Christian education and missionary work, I resolved to make a will on much the same lines. I have already too long neglected it and more than once have had a nervous fear that I might die intestate, and so I resolved this week to tie the matter up and have it done and my will properly executed and placed in one of my safety deposit boxes. There is no reason why I should not make such a will, for all I have in the world has either been inherited or has been accumulated by my own exertions. And outside of a few friends and household servants, I really have no one who could rightfully claim or who in the least needs even a part of my estate. My brothers and sister are all well situated and indeed each of them is a millionaire, one of my brothers is twice as wealthy as I am.

"So you see, Doctor, I have invited you up here to help me to do one of the most

important things in my life. Fortune has smiled upon me again and again and some of my early investments in real estate advanced beyond all expectation.

"What I want you to do now is to tell me in just what proportions, in your judgment, I ought to distribute my fortune among our several societies and what amounts could be safely used by them in advancing new work covering a period of ten years. I have had my lawyer draw up a will with tentative amounts, but I have not secured the exact corporate names of these various societies, knowing of course you would have accurate information about them."

As he glanced at his pastor, he noticed that his face was slightly flushed and he waited anxiously for an answer.

"My dear fellow," exclaimed the pastor, as he threw his hands in the air, "you have made a fatal mistake in depending upon me for this information; I really know very little about our societies or the amounts which they need for the various missionary fields and the countries and states in which they are conducting their work. I am even not sure about the names of the societies. I know we have a Home Mission Committee and a Foreign Mission Committee, and I know where their offices are. I have called several times at the Home Mission Rooms, but I do not know the exact corporate names. I have a feeling that the Foreign Committee has changed its name within a year, but just what the exact wording is I cannot tell you for my life."

"Well," said Mr. Richardson, "can you tell me, Doctor, how many women's societies there are in our congregation, whether there are two or five or more or less?"

"Indeed, I cannot, but from the number of notices I have given out from my pulpit I should say there were at least fifteen women's societies, though I suppose there are really not more than five."

"Well," said the layman, "I think there are either two or three, but I am not sure which. I have an indistinct feeling that there are three, but I suppose you don't know the exact names of even these societies?"

"I am sorry to say that I do not," said the pastor.

"Well, I am sorry, too, Doctor, and more than I can tell you, for it is too late to send word to my attorney, and I know that he is coming here at great personal inconvenience to do my pleasure at this time. If there are three women's societies, it will just suit my need, however, for I want to give considerable amounts to them in memory of my mother, who passed away many years ago, and of my two sisters, who died in their 'teens."

"I wish also," he continued, "to give money to several of the Synods in which the foreign-speaking population is the densest, and to include in this the two Synods to which Mr. Ford did not make bequests. I have also in mind to give to two colleges, several theological seminaries, two city mission societies, the Ministerial Endowment Fund, and presume there are still others also to remember. But I suppose your information concerning these various organizations is as incomplete as it is about the other Committees."

The pastor had to confess that he had never given very careful attention to the matters about which the information was desired, and that he felt very much embarrassed not to be able to furnish the facts that were needed.

"Well," said the parishioner, "I came up here prepared to make my will, and had hoped to have it all arranged before I returned home. I really supposed you were an expert on all these matters."

That night the pastor failed to enjoy his usual sleep, and his host during his wakefulness heard the minister mutter in his sleep, "If a minister isn't informed on missions, well, then, who ought to be?"

The next morning Mr. Richardson did not refer to his will, and made an unusual effort to be interesting to his guest, who did not contribute as generously to the merriment of the occasion.

At 12 o'clock the attorney arrived, and after luncheon produced the proposed will and said: "Well, Doctor, Mr. Richardson informed me by letter that as a minister you of course were an expert on the work of the various mission societies of your denomination and so I would like to have you give me, if you will, the exact corporate name of the Foreign Mission Committee and explain to him where it does its work and about how much it needs each year.

"After you have given me this, I will go down the list of the Executive Committees, and as I indicate them will you kindly give their corporate names and then explain to our host the scope of the work and any other details that may impress you as of value, that Mr. Richardson may decide now upon the distribution of his wealth."

It was the most embarrassing moment of this pastor's life, for he had to repeat, and without any help from Mr. Richardson, what he had been compelled to say to his parishioner the evening before.

The lawyer leaped to his feet and in astonishment exclaimed: "What! A minister in one of the leading pulpits of the United States who is not intimately acquainted with the missionary work of his denomination, and who cannot give a list of the four or more of the largest missionary enterprises with their corporate names? Why, I am

amazed, and only my respect for the cloth makes me use less emphatic language! I am only a layman, but when I was a child and studied the catechism, my pastor taught me with a thoroughness I shall never forget the names of the eight missionary boards of our Church."

It was a very awkward moment, but Mr. Richardson saved the day by the introduction of the usual pleasantries of which he always had an abundant stock, and said: "Well, Judge, we shall have to let the matter go over till Monday, and after luncheon on that day I will drive my car around to the pastor's home and take him in and proceed to your office. By that time the Doctor and you also can get the exact corporate names of these societies, and perhaps be able to give me the data I have desired."

With this understanding the party, three hours later, broke camp, slept that night fifteen miles away at the little hotel near the railroad, and the next day returned home.

The pastor busied himself on Sunday afternoon, between services, in securing from an elder in his church the recent numbers of the missionary publications and the last annual reports and collected the exact corporate names of the societies. He also talked with one of his elders who was deeply interested in missions, about the relative importance of the work, and made notes covering the various items of information desired by his parishioner.

At 9 o'clock on Monday morning, however, he was horrified to learn that his friend had died while sitting at the breakfast table. The news came with a shock which he can never describe and which he hopes never to have again. An hour later, as the reaction set in, the pastor suffered a chill, and at 3 o'clock when his parishioner was to have called, a doctor hurriedly drove up to the minister's residence and found his patient in a very nervous and exhausted condition. The following day he had four degrees of temperature and considerable solicitude was felt about his condition. On Thursday he was able to attend Mr. Richardson's funeral, and for two weeks found it almost impossible to sleep. Indeed, it was not until then that his physician felt that he controlled the situation.

A few days later he invited the lawyer to come to his residence. The two men faced each other in silence and then the attorney remarked: "Doctor, it was a hard knock for both of us. Mr. Richardson's estate, as you may be surprised to hear, will reach at least five and possibly seven million dollars. Probably there are not three men in our city who have a suspicion he was worth more than one million dollars, but I have given him legal counsel for ten years and know whereof I speak. He has been selling

his real estate the last year, and the money is in bonds and preferred stocks and could have been easily distributed. I was named as an executor of the estate, too, and it was a great disappointment to me personally that the will could not have been completed when we were together in the woods. It may surprise you also to know that there was a clause in it which read, 'I bequeath to my beloved pastor the sum of twenty-five thousand dollars.'

The minister clutched the sides of his chair and became strangely silent. He knew what it was to be in debt for his education, and he had two sons in college. Neither spoke for what seemed to both an hour and then the lawyer said, "Perhaps you would like to have me read you that portion of the will which Mr. Richardson had dictated to me in my office the Friday before he started for his camp."

Without waiting for an answer, he said: "It contains the following memorandum:

Our Foreign Mission Committee for permanent fund	\$750,000
Our Home Mission Committee for permanent fund	500,000
The three (?) Women's Missionary Societies, \$200,000 each, in memory of my mother and two sisters	600,000
The Publication Committee, for its missionary work	200,000
Five Synods, including Oklahoma and Texas (for the names of the others see my pastor).....	200,000
The City Mission Society of New York	50,000
Five other City Mission Societies to be named by my pastor.....	50,000
The Ministers' Endowment Fund (get exact name).....	250,000
For the care of Orphans and Widows, to be distributed by my executors but to be used in part for the assistance of those whom I am already helping (see my cash book).....	100,000
The General Assembly (get exact corporate name) for a permanent fund, the income of which shall meet its running expenses.....	250,000
The General Assembly for its Board of Education, for a permanent trust fund, the income to be used for Presbyterian colleges or for denominational work in proximity to State Universities, the principal to be distributed after twenty years if it is deemed best	500,000
The Home Mission Committee, for advancing new work at the rate of \$50,000 per year or any sum deemed best by its Secretaries	400,000

The Foreign Mission Committee, a forward movement in China or elsewhere, to be distributed over a series of ten or more years, to be determined by its Secretaries	350,000
An amount from my residuary estate to the Home and Foreign Mission Committees sufficient to yield an income for meeting the cost of administration, by which I mean rent, postage, printing, salaries of executive secretaries, their assistants, treasurers and their office and clerical expenses.	
For the subsidy of a group of denominational papers, the amount to be held in trust by the four executive Committees, jointly, and to be paid over to the papers as they think best...	250,000
For quick capital, to be distributed by the same committees for the same purpose	100,000
To two colleges, to be named by my pastor	100,000
To three theological schools, to be named by the Home Mission Committee, on condition that they will introduce courses for foreign speaking missionaries..	200,000
To my beloved pastor	25,000
To the several missionary societies, annuity gifts sufficient to secure annuity bonds, yielding annuities for the ages of my eight faithful household servants, so that these servants shall receive an income equal to two-thirds of that which I have paid them on the average during the last ten years annually (see my cash book).	
The residuary interest in my estate to be divided between the Home and Foreign Mission Committees, with two parts to the former and three to the latter.	

As the lawyer paused, the pastor was stunned by the fruitage of his ignorance. But a moment later he gained self-control, reached for a sheet of paper from his desk, and said: "If I had only known the few facts required, the kingdom of God would have been hastened. I can hardly bear the burden which my failure has imposed upon my heart. Here is the list of the four Committees and three Societies, which we lacked last Friday."

For a moment the lawyer was lost in thought, and then replied: "Please read it and I will compare the names with the list which I have made, so that I may be doubly sure of the exact corporate names of these

Committees and Societies and have them for future use, as my clients may need the facts. I, too, as a lawyer should have had the data, not only of my own mission societies, but all other foreign and home mission societies in this country. I should have this list in my pocket at all times. It can be reduced to a dozen pages of this note book which I have in my hand. I want to share the responsibility with you for this fearful mistake. I have decided to prepare a booklet, giving the exact legal names of all home and foreign mission societies in this country and Canada, and see that it is widely scattered. I fancy that many men and women of great wealth are to make wonderful missionary wills during the next decade."

Then the pastor slowly read the following, which the lawyer pronounced as correct:

It was four months before he was able to preach another sermon. When at length he entered his pulpit his hair was gray. But his parishioners and friends all noticed that he spoke like a prophet who keenly felt his message and who clearly saw the lands beyond the horizon.

During his long convalescence he thoroughly mastered the work of the mission activities, both at home and abroad, of his own and other denominations, and today he has an intimate knowledge such as few minis-

ters possess of the whole subject of the modern missionary enterprise.

It is said also by his intimate friends that he has well atoned for the great mistake of his life in the faithful attention he now gives to the persons of wealth in his parish, with whom he has tactfully and earnestly conversed concerning gifts in life to the annuity funds of the societies, and about legacies which he has persuaded them to make to one or more of the missionary organizations of his denomination.

Indeed, his public utterances are hammer strokes to clinch the nails he has privately driven. It is rumored also that he has written to his friends who are pastors in the wealthy churches of the nation, both north and south, urging them to be faithful to the people of means in their churches, giving them suggestions as to how to approach such persons, and speaking with assurance of the results of efforts in this direction. He hopes, before he dies, to persuade his rich parishioners, and through his friends their parishioners, to give amounts to the missionary agencies which shall equal the great gifts of the noble man who leaned on him for counsel and who found him a weak and bruised reed which pierced the hand that was ready to distribute its vast wealth for the extension of the Kingdom and the salvation of the world.

"IF THOU HADST KNOWN THE THINGS WHICH MAKE FOR THY PEACE."

TO KNOW—TO GROW—TO GLOW.

Facts are the fuel for Missionary inspiration, Missionary purpose and Missionary activity. *Facts* have stirred many a sluggish stream to spend itself in refreshing thirsty souls. *Facts* have opened closed pocket-books to support Missionary enterprise.

Give people the Missionary facts through the MISSIONARY SURVEY. There are some in most of our Congregations who have never even heard of this magazine. Won't you introduce the SURVEY to them?

"SURVEY WEEK" will be celebrated March 8-14 by a great concerted effort to put the magazine in the hands of every Presbyterian. What a wonderful success it may be if everybody gets busy!

(See announcement in front, on Jack's page.)

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